

THE CHINESE RECORDER

VOL. XLVIII.

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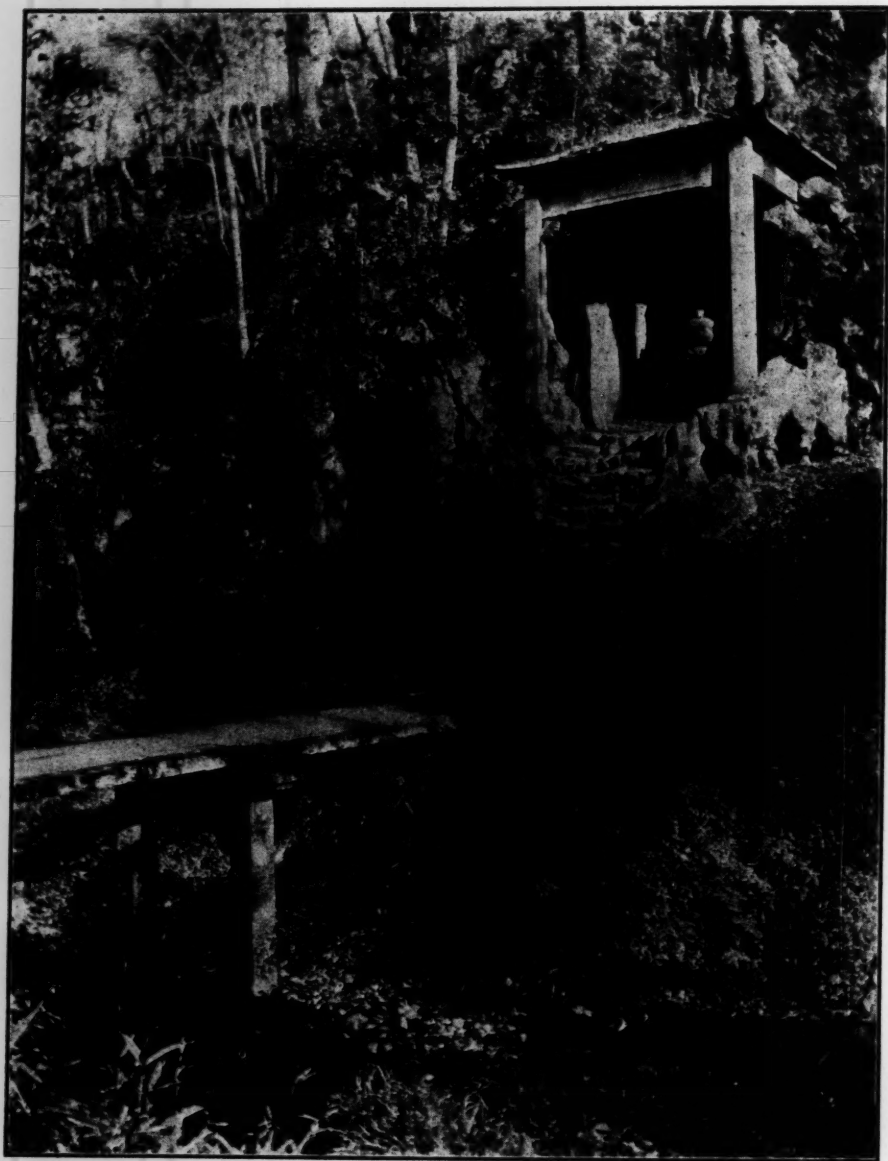
NOTES ON CONTRIBUTORS

Rev. ARTHUR SOWERBY (Order of the Double Dragon, 2nd class), has for the past thirty-five years rendered service in connection with the evangelistic, educational, and literary work of the English Baptist Mission, nearly thirty years of this period being spent in pioneer work in Shansi. For four years he was tutor to Yuan Shih-k'ai's sons, in connection with literary work. He is at present engaged wholly in literary work.

ROBERT F. FITCH, D.D. (Wooster University, 1916), a member of the American Presbyterian Mission, North, has been in China eighteen years ("plus sixteen years of boyhood"), engaged in educational and evangelistic work in connection with the Ningpo Presbyterian Academy, Ningpo College (gentry), nine years; and the Hangchow College, nine years. For the past year he has also been General Secretary of the Hangchow Union Evangelistic Committee. He is a member of the Chekiang Federation Council and of the China Continuation Committee Sub-committee on Evangelism and Social Application. In translation work he has given China "An Outline Harmony of the Gospels."

Mrs. R. K. EVANS, born in Peking, a daughter of Dr. W. Hopkyn Rees, is a member of the London Mission. Previous to joining the staff of the Mission she was, for over two years, a teacher in the families of the late President Yuan Shih-k'ai (while Viceroy of Chihli) and H. E. Tong Shao-yi. Most of her time in connection with the Mission has been spent in teaching in girls' schools, visiting in homes, and in general evangelistic work for women.

DONALD MACGILLIVRAY, M.A., D.D., is probably well known to most of the readers of the RECORDER through his long connection with the Christian Literature Society, having spent the past seventeen years in Shanghai in literary work for this Society. Previous to this time, as a member of the Canadian Methodist Mission, he was engaged for eleven years in evangelistic work in Honan. He has also served as Convener of the Literary Committee of the China Continuation Committee. In addition to his translations, which are "too numerous to mention", he has helped largely in supplying Chinese newspapers with "Gospel" articles.



R. F. Fitch.

EXCAVATIONS IN "THE PEAK THAT FLEW OVER" (FROM INDIA)
LIN YIN MONASTERY, HANGCHOW.

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VOL. XLVIII

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Review of 1916

Education in China. **GOVERNMENT.** The lack of more progress in the development of the educational system for China has been partly due to financial conditions. The difficulty of securing sufficient revenue for the ordinary expenses of the government has prevented the assignment of large sums for educational purposes.

There does not, however, seem to be any appreciable decline in the demand for the new education.

The following are the most recent statistics :

Schools	...	...	...	...	108,448
Students	...	...	...	...	3,643,206

The flourishing business carried on by the Commercial Press and the Chung Hwa Book Company in preparing and publishing textbooks is an indication of the rapid spread of modern education in China.

The Tsing Hua College near Peking is rapidly becoming the most important government college in the country. Large sums of money are being spent on buildings and equipment. The standard is being raised, and before long it may develop into a national university.

President Li Yuan-hung has expressed himself strongly in regard to his desire to promote general education throughout the country.

The present Minister of Education, Mr. Fan Yuan-lien, places the emphasis rightly on the need of encouraging primary education, and advocated making such education compulsory.

We may expect that as soon as a stable government has been established there will be marked activity in educational development.

The rapid growth of the University of Hongkong should not be overlooked. Although strictly speaking not situated in China yet it is intended for the education of the Chinese. Much interest has been manifested, and large sums of money have been contributed by wealthy Chinese. It promises to become one of the great Universities of the Far East, and to exert a powerful influence, especially in Southern China.

MISSIONARY. The past year has been one of advance on all lines, and although we can not be satisfied with present accomplishments, yet we can say that missionary educators are keenly alive to the situation, and are making determined efforts to utilize their opportunities.

Much interest has been created in the home lands in the unique opportunity for the Christian school and college in China, and generous gifts have been forthcoming for this branch of the missionary enterprise.

Two new local Educational Associations have been founded, which are affiliated with the Central China Christian Educational Association. One is the Shantung-Honan Educational Association, and the other is the Manchurian Branch Association. Altogether there are now eight local associations. At the meeting of the Advisory Council of the Educational Association to be held in the spring of 1917, it is expected that representatives of all these local associations will be present.

In higher education some of the plans already formulated are being carried into execution. Extensive building operations are being carried on, notably at Chinanfu by the Shantung Christian University, at Nanking by the Nanking University, and at Changsha by the Yale Mission.

Progress in union enterprises has been made in connection with the University of Peking and the Fukien Union College. The latter institution is still young, but has already met with considerable success. During the first year the total enrolment was 86, distributed among the classes as follows; Freshman 54, Sophomores 27, Junior specials 5. Among the older institu-

tions St. John's makes the gratifying report that the total number of students in the college proper is now 242.

The China Medical Board by its activities in China has altered the situation in regard to medical education. Through its assistance a strong Union Medical School for teaching medicine in the Chinese language will be developed at Chinanfu. The Union Medical School of Nanking will not attempt to carry on its work, as it is thought wise to concentrate energies on the Chinanfu school, and make that thoroughly efficient.

The Union Medical School at Peking for teaching medicine in the English language will be financed by the China Medical Board. Dr. McLean has been appointed Dean. Building operations are in progress. The first class will enter in 1917.

The establishment of the School of Medicine in Shanghai by the China Medical Board will probably take place in the near future.

During the year much has been done by missionary educators in the way of improving primary and secondary education. Men and women have been set apart to give their whole time to this important branch of the work.

Much time has been devoted by local associations to the drawing up of curricula, and to standardizing the schools. In some centers local examination boards have done much useful work, especially in Central China and in Fukien province. The Board in Central China reports that pupils for 965 mission schools took the examination last year. In the first three grades 1,578 were examined. From the fourth to the seventh grade 799 were examined. In the first year of the Middle School 15 were examined.

Looking forward to the future, it would be well for missionary educators to put before themselves certain definite aims.

There must be more unity. Perhaps one of the best ways to promote this unity will be by strengthening the central organization.

The general secretary of the Educational Association should have in connection with his office a much larger staff, so that his valuable work may be raised to a higher state of efficiency. A Chinese general secretary should be appointed to work in co-operation with the foreign general secretary. One of the first aims should be the publication of an educa-

tional journal in Chinese for the benefit of Chinese teachers in mission schools who do not understand English.

The plan for a more thorough survey of mission educational work should be carried out. It would be advisable to secure for at least a year the services of two educational experts, one English and one American, to come out to China for the purpose of studying the field and of drawing up recommendations as to the way in which our work could be made more effective.

It would be advantageous if each local association could obtain the services of a local secretary, who would have as one of his duties that of advisory inspector of all the schools and colleges within the area of the association. This plan has been carried out with good results in West China. In strong educational centers missions should unite to establish and conduct good Normal Schools. One of the crying needs of the present day is for well-trained Chinese teachers.

Much benefit might be derived from the founding of a few educational experimental stations, at which methods of teaching English and Chinese could be tried out. Such stations would be of value to the government as well as to the mission schools, and at them much valuable pedagogical data could be gathered.

In the further development of our schools and colleges nothing should be done to lead the Chinese to suspect that missionary educators are attempting to set up a rival system. We should work in as close co-operation as possible with the government.

The task of providing adequate educational facilities for China is so enormous that there is plenty of room for the mission school alongside of the government school.

The Christian school will be of vast benefit to China if, in addition to maintaining a high state of efficiency from the educational standpoint, it gives the students the Christian outlook on life and develops Christian character.

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Literature.

VIEWED from several standpoints the year 1916 is remarkable for the development which has taken place in this branch of our great enterprise. Turning first to the question of production one cannot but feel that a year which has seen the completion of the Chinese "Hastings"—the greatest gift yet made to the Chinese Church by the

literary workers—and the completion of plans for the writing of a new Commentary on the New Testament for students, and for the translation of the "Devotional Commentary" for the use of the ordinary church members and of the "Universal Bible Dictionary" for Sunday school teachers, will ever be regarded as a historic year. Dr. Fenn is nearing the completion of his enormous task of preparing a Concordance to the Union Version of the Bible, while Dr. Hallock is issuing his Concordance to the old Version. And each of the Literature and Tract Societies has added to its list of publications.

Problems of distribution have also been faced with a new enthusiasm. The visits which Dr. Hopkyn Rees and Pastor Cheng paid to centres where the Tract Societies are at work are bearing fruit. Several of the societies have already issued annotated catalogues in Chinese and others are preparing to follow suit. The example set by the great Chinese publishing houses is thus being followed and in a year or two it will doubtless be the rule for the Christian publishers to appeal to the public direct rather than rely on the missionary to secure sales. There seems no reason why, if advertising is carefully planned, the sales of Christian books should not greatly increase. With a Christian community as large and as influential as that in China the average edition of a well-written book ought to exceed the limit of two thousand at which it at present seems to stand.

In the matter of organization there has been distinct progress, though outward and visible signs are few. The war has so far dislocated the ordinary sources of supply that some of the most important aims of the China Christian Publishers' Association cannot be realized. It is out of the question to state in a paragraph the results of constant communications between the various societies. Never has it been less true that "the Tract Societies are working at cross-purposes" than in the year now closed. The first full year of the union between the North and Central Societies has shown that there are many advantages and few disadvantages in the centralization of management thus effected. The bonds between Hankow and the daughter in West China have never been closer. And there can be no doubt that further unions are only a matter of time. The failure of most of the Tract Societies and of other Publication Societies to join in the activities of the Mission Book Company have been hastily criticised in

some quarters, but those who are acquainted with all the problems of production and sale-prices and discounts know that much more spade-work has to be done quietly before the productions of all the societies can be stocked in any one centre.

Such frequent reference has been made to the survey of existing Christian literature that no detailed summary need be given now. The two directors have not yet been found, but meantime the work of compiling the loose-leaf index steadily advances. As the survey cannot be begun till this index is completed, time is not really being lost. Nor need one summarize in more than a sentence the work of the "Press Bureau" type which is being done by the Christian Literature Society, the International Reform Bureau, the Young Men's Christian Association, the Nanking University, and other agencies. Distinct advance has been made, a wider public has been influenced and a clearer understanding between the editors of the vernacular press and the leaders in this Christian campaign reached.

The number of missionaries devoting their whole time to literary work has not appreciably increased during the year, but there has been a greater readiness to allow men to have time for such work, and a much more sympathetic attitude towards the financial appeals. The Chinese Church has not yet entered into its rightful share in this vast field of usefulness, but among Christian Chinese leaders there has been a deeper comprehension of the value of literature as a means of up-building faith and uprooting error. So far as this branch of work is concerned, the future is full of glorious possibilities capable of realization.

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**Dr. W. A. P.
Martin, Peking.**

AS we go to press the message comes to us that this great man and missionary has entered peacefully into rest, at the age of 89, after more than 60 years of strenuous and varied services for China and Christ. "Peking is in mourning": yes, and no wonder, for a prince in Israel has gone. China never had a truer or braver friend, and the missionary body a representative with a more varied record of activities of the highest order, a personality of unique type, loved and honoured of all who were privileged to know him. Great men fall on sleep, one by one, but the joy of our service, and its inspiration, is that other spirits of a kindred nature arise to take their place, and best of all, the Master liveth to remain with us till the glad day when Christ shall see of the travail of His soul in fullest satisfaction.

We hope at an early date to publish a sketch of Dr. Martin by one who has been for years his intimate friend.

Contributed Articles

The Book of Rewards and Punishments*

ARTHUR SOWERBY.

THE little book of Chinese ethics that we have been invited to study this evening is entitled the T'ai Shang Kan Ying P'ien and, according to Wieger, is "one of the most widely circulated and most widely read of all modern Taoist treatises." T'ai Shang Lao Chun, The Greatly Exalted Venerable Kingly One, is the title given to Lao Tzu by his disciples, and while this can scarcely be made to represent a claim to the authorship of the classic, yet at least it signifies that it is supposed to present the doctrines he taught. Kan means to move, to influence, and Ying expresses recompense and retribution, and the commentaries explain that virtue and vice move Heaven and Earth, and hence men are rewarded or punished according to their deeds.

The title fairly expresses the contents of the book, for while it contains moral categories, and good and evil actions are discriminated and to some extent defined, the author's intent was to show that all men's deeds are observed by Divine or by spiritual beings, with beautiful rewards for virtuous actions and terrible inflictions for vicious ones, and he thus hopes to strengthen men in the pursuit of moral good, and to induce the wicked to repent and reform.

The book is therefore one of interest to us as missionaries, as it gives the popular ideas on ethics, on the superintendent and spiritual Powers that are on the side of righteousness, and on the way men may escape from the due consequences of wrong doing, and change the curse into a blessing. In other words we are dealing with the popular Chinese ideas on the moral government of the world, and as we are here to enlighten the Chinese on this and give them the truth concerning it as contained in the teaching of Christ and His Apostles, it is a subject worthy of our closest attention.

*Read before the Tientsin Missionary Association.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

The treatise was written in the Southern Sung Dynasty (1127-1280 A.D.),* and has therefore been in circulation between seven hundred and eight hundred years. The author of course was not Lao Tzu, but a Taoist scholar, Li Chiang Ling, and although at least a hundred years antecedent to them we may fairly consider the comparative value of his ethics by thinking of the great Florentine poet, Dante, and our English Chaucer, who was one of the first to create the English ethical ideals. The Kan Ying P'ien does not rise to the supreme heights of the Purgatorio and Paradiso, having no such finely wrought disciplinary chastening as we find in the Purgatorio, nor the splendid vision of the Paradiso, but, even in the commentaries, which borrow the Buddhistic ideas of hell, there is nothing so terrible and ghastly as we find in the Inferno, while there is a great deal of sane practical ethical sentiment, such as characterizes many of Chaucer's poems. The Kan Ying P'ien has been and is so popular that numerous editions have been published, and I found that in Peking there were about twenty different editions easily procurable at the various book stalls. It would be tedious and unprofitable to attempt any detailed account of these, but we may consider one or two, as they throw light on the estimate in which the book is held and the modification of its doctrines by scholars of different schools.

The text of the treatise, with a fairly accurate translation, will be found in Wieger's *Moral Tenets and Customs in China*, translated by Père Davrout. This also has the Commentary written by Cheng Ch'ing Chih. The first copy of the Kan Ying P'ien which I possessed and read many years ago had this same commentary. I lost this copy in the troubles of 1900, and while I have not been able to compare it with the commentary given in Dr. Wieger's volume, yet I remember it sufficiently to be able to say that, while it is the same in thought, the style was not quite the same in these different editions. This is no doubt the standard commentary, yet it does not occupy the same position in relation to the text as Chu Fu Tzu's famous commentary does to the great classics. For instance, three other editions which I possess do not have this commentary at all, but the text is commented on and explained by other scholars.

* Dr. H. A. Giles maintains that the date of its composition is uncertain.

That the Kan Ying P'ien was highly esteemed by the Manchu Emperors, and so obtained extensive circulation during the Ta Ch'ing dynasty, is shown by the two editions which I place before you. The larger 8vo edition of eight volumes enclosed in one case was printed in the twelfth year of Hsun Chih, the first Emperor of the Manchu dynasty. It has a translation of the text of the treatise into Manchu, and the characters of both the Chinese and Manchu text are beautifully cut. The book is finely illustrated by numerous wood cuts, and although hardly of striking beauty yet all the cuts show a vigorous line treatment that is not without merit. In addition to the text each passage has comments, illustrations, and appendixes, with various quotations from the classics and the writings of other scholars, to elucidate or enforce the doctrine of the book, or stories taken from life, some of them, however, evidently more or less fabulous, which give point to the passage to which they are attached.

The copy enclosed in wooden boards has also eight volumes and these are arranged in order by the list of virtues, *hsiao, ti, chung, hsin, li, i, lien, ch'ih* (filial piety, brotherly affection, loyalty, faith, courtesy, uprightness, modesty, and shame), such an arrangement being appropriate to a book on morals. This edition was published in the eighteenth year of the reign of Kuang Hsu, and is printed in metal types and is also well illustrated. The pictures show the same vigorous treatment, with well drawn and striking lines, but with rather less delicacy of touch than in the other volume.

The subjects of the drawings in both volumes are representations of the tales told to illustrate and enforce the moral doctrines, and as many of these tales are concerned with the terrible results that follow evil deeds the pictures in consequence are often ghastly although not a few portray quite pleasing situations. The editors and publishers of these editions in attempting to impress on the public mind the seriousness of moral doctrines appreciate the value of the appeal to eye gate, and if we quickly pass over some of the gruesome events depicted, we must remember that terrible crimes such as these illustrated are not fictitious but are committed by the people, although perhaps not more in China than in many other lands.

I have another edition, in one volume, issued by a scholar at Sianfu, published in the 28th year of Tao Kuang, but

this has no illustrations. Of these three editions the last mentioned is edited from the Confucian standpoint, and contains constant references to the Classics, but omits the ordinary commentary. The smaller edition is distinctly Taoist with frequent mention of the *kuei* and the *shen*, while the 8vo edition is about half way between the two, quoting from the Classics, with less emphasis put on the action of the spirits and demons. Probably these three editions are fairly typical; the moral doctrines in all will be found much the same, and more or less in harmony with the Confucian ethics, and mainly differ in the greater or less place allotted to the action of spiritual powers.

There are various appendixes and introductions which somewhat modify the original treatise and these will be dealt with later on. We now come to consider the subject matter of the book under notice. There will be certain questions latent in our minds. We shall ask on what basis the moral obligations rest? Whether the category of virtues is in any way complete? Whether due balance is drawn between ethical claims? What place is given in the estimate of meritorious deeds, and, finally, What are the divine sanctions?

While this is no logical and systematic treatment of the ethics, still the questions are valid and the study of the book will afford some kind of replies. The treatise may briefly be divided into three heads.

First, there is the assertion that happiness depends upon conduct and this because of the judgment of spiritual beings who are acquainted with men's doings and reward or punish them accordingly. After this there is a categorical statement of the deeds done or avoided by the good man followed by a brief epitome of the happiness consequent upon his virtue, and then in contrast we have another category of the wicked practices of evil men, and the miseries which will fall upon them, and then finally, in again enforcing the certainty of retribution, there is a strong appeal made to all to lead virtuous lives, while there is the added doctrine of much importance that by repentance and a changed course of life the penalties awaiting the wrong-doer can be avoided, and calamity be changed into happiness.

The opening sentences then deal with the spiritual beings who acquaint the Heavenly Powers with the deeds of men, and this is, as we might expect, the weakest part of the book.

There are San Tai, or The Three Eminences, who reside in the constellation of the Great Bear, and the San Shih, dwelling in the body, the Spirit of the Hearth, and the innumerable Kuei Shen, that are to be found everywhere. It must be observed that it is not these various spiritual existences that have the power of dealing out rewards and retributions, but they are mentioned as the informants to the ruling powers above of the good actions done and the crimes committed. The San Tai are above and look down from that vantage point on men; the San Shih are within, dwelling in the head, the abdomen, and the feet, and they control the thoughts and desires of men; the Spirit of the Hearth is in the home and nothing can be kept from his knowledge; while the *kuei shen* surround us everywhere, the invisible beholders of all within. It may therefore be supposed that the dwellers in the Heavenly Palaces are minutely and accurately informed of human actions. In the commentaries constant reference is also made to Wen Chang, the God of Literature, and this for the same reason, as his literary ability enables him to inscribe on his tablets whatever comes under his observation, so that he is to the Chinese the Recording Angel. As for the supreme and awful Powers who are in fact the dispensers of justice, the veil is not withdrawn, but at the end of the book it is stated that it is the Ssu Ming or Dispenser of Life, and "Heaven," with whom man's destiny ultimately rests.

One cannot help perceiving that the Chinese mind represents the Heavenly Powers under forms similar to the ruling powers on earth, Kings, Emperors, Princes, and officials. In the "Travels in the West," translated by Dr. Richard under the title "A Mission to Heaven," this is markedly so, and there we find a Celestial Emperor who dwells in his palace with innumerable female spirits and hosts of servants; he issues decrees and rewards and punishes his servants and state officers as any Chinese Emperor of the past dynasties might have done, but behind all this there is an apprehension of some Spiritual Being who is the Great Reality and the Supreme Ruling Force and is styled Righteousness—Shang Ti, Fuh, T'ien,—and herein lies the highest conception the Chinese have of God.

In connection with this account of the Divine judgment on men's actions and the consequent reward or punishment we come upon a doctrine of some significance. The text says

"Concerning men's sins—for great offences twelve years are cut off, for small offences, one hundred days." Here there is an attempt to estimate the moral value, the merit or demerit of different actions, and we find the same thing a little further on, where it is said "one must perform 1,300 good deeds to become an earthly genius." This is, obviously, a very clumsy and imperfect appreciation of moral actions. The difference between twelve years and one hundred days is so great and there are no intermediate terms that it marks a great difference between various offences. It is true that this corresponds in some measure to our category of venial and mortal sins, and this wide gap may be meant to represent the difference that the Chinese consider exists between say the reckless destruction of snakes and tortoises, and false and damaging accusations. We shall see directly that for the gravest offences such as murder, patricide, and the darker crimes the Chinese have a judgment far beyond that represented by the shortening of a man's life by twelve years. But while the Chinese rightly mark the great difference between moral actions in these estimates, they altogether forget how by very slow degrees the various offences differ from one another. White almost imperceptibly loses its perfect purity, tones down into grey, and grey by inappreciable changes deepens into black. And so it is with the moral life, and the lapse from perfect goodness so easily and fatally degenerates into actual crime that from such a high standard as the Christian ethic we find the first lapse closely associated with its ultimate outcome in outrageous crime, and we read "he that loveth not his brother is a murderer."

Further, with these specific announcements as to the definite punishments inflicted, or the actual amount of good deeds that merit high rewards, we naturally ask for the authority that has imposed this legal enactment, and supposing it is the ordinance of High Heaven we want to know how this became known to the author and commentators of this book. It is needless to say we ask in vain, but it shows that the Chinese can only think these things out in the legal terms to which they are accustomed, and that these announcements represent a purely arbitrary enactment of the Heavenly Powers, and so long as an apparently authoritative statement is made who is there that has any sufficient intimacy with Celestial Courts to call it in question?

In the appendixes and notes in these volumes we find that there is a much better treatment of this estimation of moral actions. In one of these the reader is recommended to self-examination and to keep some black and white beans, every night adding a white bean to his store for each virtuous action and a black one for each offence against morality. Then follow some principles by which the actions can be valued. Some things are so plainly duties that no special merit pertains to their performance, for instance, if a loyal and patriotic officer restrains his soldiers and underlings from oppression and violence, this is what he should do, and there is no special merit in doing it. Again, some actions are so bad that they cannot be wiped out by what would ordinarily be considered meritorious deeds, as if a wealthy man commits murder he cannot atone for that by the distribution of ten thousand taels in almsgiving.

The value of good actions is carefully drawn. To abstain from taking revenge is a virtue, but not to avenge one's parents' wrongs is a crime. To remit a debt is a virtue, but not if the debtor has suffered greatly, and the debt is remitted by a magisterial order. If a bad man is assisted to escape from the punishment of his evil deeds, while apparently an act of kindness to the sufferer yet the act carries with it no degree of merit.

Very significant is the estimate of the fulfilment of the highest duties and the committal of the basest crimes. One scholar, Yun Ku Shan, is quoted as saying, "Men should reverence High Heaven, and respect their parents. To do so cannot be considered meritorious, but if men do not do so they commit the greatest sin." With regard to crimes it is said, "Not to reverence one's parents, to commit adultery, to abuse women and girls, to break down river banks and set the floods loose, or to commit incendiary, cannot be reckoned up as so many immoral deeds, for these show a nature so perverted that the doer cannot be reckoned as a human being." I think we will all approve of a moral judgment and an ethical doctrine so serious and so sincere as this.

We now turn to the main content of the book, the detailed statement of virtues and crimes, practised or avoided by the good or the wicked man. As I have said before, this is no systematic and complete treatise of moral doctrine, and it does not contain any orderly arrangement of duties, nor indeed

do we find such an elementary classification as is afforded by the Chinese categories of the five relations or the eight virtues. In this respect it is something like the Book of Proverbs, although much briefer, and the author has written down those things that especially obtain his approbation or his condemnation. It must also be noted that the catalogue of virtuous deeds is much shorter than the list of immoralities, and while this is partly accounted for by the vast number of possible and practised iniquities, yet it does show that to the author, and presumably to the Chinese thinkers generally, there is a fuller conception of the vices that should be avoided than of the virtues that should be practised. While we are pained at the scantiness of the ideal of goodness, yet we are constrained to admit that the man who did the things approved and abstained from those condemned would certainly be a good man, and also that no man could habitually follow the right path as indicated here without having a genuine goodness of heart.

The ideal of the virtuous man is that of a man who reverences the Powers above, who is loyal to the duties springing from the relationships of life, who will not wantonly hurt a living thing, caring for plants as well as the sentient animal and insect life, compassionate to all, especially the old and the young, the widow and the orphan, full of sympathy ("consider the gains and losses of other men as if they were your own") and helpful charity ("help your neighbour when he is in strained circumstances"), doing the deed for the deed's sake ("when you dispense bounty seek not reward"), and with a humble and patient spirit ("being honored, fear, being humbled do not complain"). Such is the ideal given us, and we are glad to recognise that it is not merely that of an inflexible and severe righteousness, but has some touch of those kind and gracious characteristics that we generally associate with the name of Christian. One thinks almost inevitably of some of the Wordsworthian sentiments, of the one

"Who would not mix his pleasure or his pride,
With sorrow of the meanest thing that grows."

or

"The primal duties shine aloft like stars,
The charities that soothe and heal and bless
Are clustered round about our feet like flowers."

One or two examples from the commentaries show that the excellence of the moral doctrines does not lose in their

treatment. For instance, with regard to kindness to the aged and the young, it is pointed out that every one cares for the aged and the young in his own family and that this kindness of heart should be extended to reach the aged and the young in other families. So again kindness to animals is taught on the grounds that we share with them a common sentient nature. Much of this is well summed up and expressed in commenting on the word "ren" (仁) which Legge translates "benevolence," and Soothill, "moral perfection, virtue, charity." The commentator punning on this word says, "Every thing has its 'ren' (*ren* also meaning kernel), the peach has its kernel, the apricot has its kernel, and the 'ren' or kernel of man's nature is the heart of mercy." This word "ren" seems to combine the two ideas which we represent by the two words "virtue" and "humanity," or humane. Virtue being of course the true moral nature of the vir or man, and the humane, not the human, being the proper moral characteristic of the human race.

This keen insight into the true moral value of actions is also shown in a quotation from a scholar, Yun Ko Chan, who says, "The distribution of one hundred cash in charity reckons as one virtuous action, but if a poor man gives fifty cash, or a very poor man twenty cash such gifts also are equal to one virtuous deed, and while to obtain fraudulently one hundred cash is a wicked deed, the wealthy man who assists others to wicked acts and obtains but fifty cash has committed one wicked act, and if he be very rich then the immoral gain of only twenty cash will tell against him equally." There is something stiff and formal about this, but in the recognition of the moral value of the gifts of the poor there is something that reminds us of the widow's mite that won the commendation of our Lord.

Of the long list of offences we note that some of them are not really immoral but they are offences against certain religious or superstitious beliefs. For instance, to spit at a comet, to point at the North Star, to jump over a well, are only condemned because of the disrespect shown to the gods. To some extent the killing of animals and insects, and even creatures loathed, such as snakes and tortoises, is condemned because of current Buddhistic ideas of the sanctity of life, its sacredness depending partly upon the doctrine of transmigration of souls, so that the animals around us and even the

plants growing in our gardens may conceal the identity of some human being, but it is not only this, for I have already shown that the Chinese do recognise that other living beings besides ourselves can suffer and should be treated with a merciful consideration. When we see the abominable cruelty with which many, such as coolies, carters, muleteers, cooks, and dealers in live stock, treat the animals they possess, we are led to imagine that the Chinese has no appreciation of the wickedness of ill-treating the dumb creatures, but it is well to find that the proper treatment of living beings has its place in their teaching.

From this category of ill deeds we also note that a large section is devoted to the iniquities of the governing and powerful classes. Some of these are, "exiles the upright and thrusts away the wise"; "insults the orphans and oppresses widows"; "transgresses the law and accepts bribes"; "treats the right as wrong and the wrong as right"; "enters light offences as serious"; "punishes the innocent." In reading these we think how easily we could parallel them from the denunciations of the sins of the rulers by the prophets of Judah and Israel. The autocratic rule of the East, the same till now as in those ancient days, made such evil deeds easy of performance, while the suffering inflicted and the sense of outraged justice have always called forth the strong protest of moral teachers. It is not surprising that such misdeeds occupy so much consideration here, and in the commentaries many offences that might be easily considered common to all men are particularly noticed, as the offences of rulers, and those holding an official position under an autocratic rule, for instance, "does not discern the right and the wrong," or "receives kindness and is not grateful." The insistence on the demerits of the ruling classes is not merely because by their iniquities they inflict many undeserved sufferings and cause wide-spread sorrow, but because they are supposed to be by word and deed the moral teachers of the people and the upholders of the moral order of society. The power of the democracy in the West and the consequent almost enforced righteousness of those who act in a judicial and administrative position, at any rate in their public lives, does away with many of these evils; and so to appreciate the Chinese standpoint we have to think ourselves back into Bible days, and recall to our minds the early impressions made upon us by such stories as that of Ahab and Naboth.

The list of evil deeds deals with crimes of the very gravest nature, but also with the offences of the slovenly, the idle, the discourteous, the wastrel, the ungenerous, the selfish, and the greedy. It particularly condemns those who injure their neighbours, by theft, by fraud, by slander, by malicious lawsuits, and by the many offences against the social life, and demands of all a large-heartedness of mind that shows itself in all courteous, gracious, upright, and beneficent deeds, and therefore it is not surprising that this little book has held so large a place in public esteem, and we might find much to encourage us in the fact that the moral ideals are taught with such terseness, emphasis, and beauty.

The final section of the book is largely a repetition of the opening section, and the certainty of retribution is again dwelt upon with considerable weight. This and the insight with which the moral ideals are drawn, form the strength and value of the book, while its incorrect divinity, which weakens the force of the divine sanctions of morality, is where it fails in its value of ethical instruction.

It would doubtless be interesting to give illustrations from real life showing the effect of the book on the moral life of the Chinese, but that is not by any means an easy task. We all know how the gods referred to in the text are the objects of worship by most of the people, and how when the God of the Hearth ascends to the higher regions to give in his report, there is offered to him sugar sticks to stick up his jaws and wine to make him drunk, and in this way the divine sanctions of morality are trifled with; nevertheless we may suppose that to some extent this little book keeps the moral ideas before the minds of the masses with some belief in their seriousness. The stories that are related in these various editions will also tend to have that effect, and with reference to a few, I close. Some of them are plainly full of superstition, and can only terrify the ignorant and feeble-minded. There is one such tale of a woman and her daughter who kept an inn. She was a sorceress, and deluded her guests by good treatment until having allayed all suspicion she was able to cast a spell upon them and turned the unfortunate victims into mules and donkeys, when she made them work hard and well belaboured them. On her iniquity being discovered she met her reward. A better tale is that of a farmer who perpetually grumbled at the weather, and one

day standing beside a stream he was accosted by two men of venerable appearance. He complained of his poverty, and the loss of crops through unfavorable weather, when they pointed out to him that there was something in the stream glittering like a mass of silver. He eagerly plunged into the water to obtain the coveted treasure and was swept away by the flood.

Sometimes the retribution has in it a very fitting and awful justice. A certain district was inundated, and many of the villagers with their household goods were washed away. One man was directing a raft, endeavouring to gain some of the wrecked property when he saw a woman floating, supported by a box. He made his way to her, cruelly pushed her off the box into the waters, and dragged the box on to his raft. When he came to open it he found the young woman's betrothal cards, and saw to his horror that he had destroyed his future bride.

To illustrate the passage that the wicked forgets the old on obtaining the new there is a story of a Shansi scholar, Li, a brilliant man who obtained his position in the Hanlin College as a Doctor of Laws. He was introduced to a very beautiful and accomplished girl whom he married and with whom for a time he lived very happily, but his young wife, fearing he might weary of her and forsake her, appealed to him to be always true. The husband swore eternal fidelity by the hills and the rivers, and registered his vow in writing and gave it into his wife's keeping. Shortly after this his father summoned him to return to his Shansi home, and again his wife told him she feared he would take another woman and forget her. Once more he repeated his vows, and leaving his wife in Peking returned home. Here he remained and, away from his wife, soon ceased to care for her, and at his father's instigation married another woman. The forsaken woman was heart-broken and pined away and died, but before her decease she wrote upbraiding him and told him her spirit would visit him and demand recompense.

The scholar, Li, obtaining promotion, set out for Peking with his wife, but while travelling by water the ghost of the departed woman appeared on the river's brink, and compelled her former husband and the wife with him to attempt to approach her, and so plunging into the stream they both were drowned.

One more tale illustrative of the doctrine of repentance, and one that is very suggestive in many ways.

There was a man named Ch'i I Lun who was very strong. The poor feared him and the wealthy avoided him, and finding himself an object of dread he became very wilful and violent. One day he visited the temples at Wu Tai Shan, and saw the models of the torments in the eighteen Buddhist hells. Ch'i I Lun was very much frightened and reflecting confessed that he had committed nine crimes worthy of death. Surely, he said, these hells are prepared for me. From this time he went about full of fear of the recompense awaiting his misdeeds, but he met an old Taoist priest of whom he enquired how to escape from the wrath to come. The priest replied, "Although High Heaven is very severe yet the repentant may escape punishment; a change of heart will ensure that the retribution for your sins does not fall on you. If the butcher, slayer of sheep, cows, and swine, throws down his knife he may become a Buddha." Accordingly he abandoned his evil ways and put up in his room the pictures of the hells, to remind him of the rewards of vicious courses.

After this a friend of his got into trouble through some wrong doing, and Ch'i I Lun went to him and said, "Your family is very poor, your mother is aged, your wife is very young, your son is very little, if the magistrate exiles you, your family will perish. I will go for you and you can remain here." So Ch'i I Lun took the place of the guilty man, but just then there came an occasion of public amnesty and the magistrate appreciating Chi's virtue set him free.

Among Chi's acquaintances was a man who owed a sum of twenty taels to a very wealthy man, and failing payment his creditor wished to procure the debtor's daughter as a wife. Ch'i was indignant and going to the poor man told him not to do this. "Your daughter," said he, "is my nephew's child" (that is, is as a blood relation to me); "if you dare to send her from you I will thrash you. I am willing to pay the debt for you." The household, aware of Ch'i's great strength, was over-awed, and handed to him the creditor's claim, which he discharged. In gratitude the girl's parents wished Ch'i to accept the maiden as his wife, but this annoyed him and he left the house.

It was autumn, and Ch'i went hunting with his friends; one night-fall being far from his quarters he stayed at a

temple. When the moon rose he overheard voices; a tiger was praying the god in a human voice to send him a prey. The spirit replied, "To-morrow morning early by the river-side you will see a sow in blue garments, washing clothes, you can feed on her." Ch'i I Lun thought to himself, "A sow wears blue garments, and washes clothes; there is some trick here." So arming himself with a chopper he went early to the river bank, and saw a young woman clad in blue garments engaged in washing. The tiger approached to seize the woman but was attacked by Ch'i, and the noise roused the villagers who came out in a body and beat the tiger to death. Ch'i then told them what he had heard over night, and they replied, "Ah! that woman's sign is the pig." Then our hero led the way to the temple and, rebuking the god, said, "You receive the people's worship, and do not protect them; you are not a benevolent and virtuous god. You lead beasts to destroy men; you are a god without reason; you are not fit to be a god"; and with his chopper he broke the god to pieces. He was then suddenly transfigured with glory and appeared as a god.

That night every one in the village dreamt that Ch'i came to them and said, "Shang Ti, because I repented of my evil deeds and have done many virtuous actions; has appointed me god of these hills to rule over you. To-morrow I enter on my office and become a deity." The next day the people had prepared an image and carried to the temple, but on that evening they had another dream in which the new deity appeared and said, "To destroy one and take his wife is the action of a beast. I cannot remain with you." This was because an image of a goddess, the partner of the destroyed god, still remained in the temple. On the removal of this image all went well; the people had abundance of fertile rains, and the number of virtuous men and women was greatly increased.

Such are the kind of stories with which this treatise is illustrated and its moral lessons enforced. There are good and bad points in them but it must be plainly evident that the religious errors of the book are far greater than the ethical ones, and that above all things the Chinese need to know the "true God, and Jesus Christ whom He has sent." Still we may be thankful that there are high moral ideals, and aspirations and look forward confidently to the day when through the mighty power of the Holy Spirit these ideals are realised in the lives of this great portion of the human family.

How Better to Utilize Our Available Forces in the Evangelization of a City

ROBT. F. FITCH.

EVANGELIZATION is the highest form of warfare. Its requirements of those who must put on the whole armor of God are higher than what is expected of the men who manfully fight in the trenches of Europe. And yet to know in a simple, vivid way what is required of us, it might be well to turn our eyes to those nations to-day where a titanic struggle is taking place and learn some lessons from them.

Before declaring war it is essential to know the resources of the enemy. Is there or is there not a fighting chance? Not only is it well to know how many men the enemy can muster, it is also well to know the quality of its individual units, its available supply of ammunition and food, the loyalty of the people to their own social order, and their capacity for endurance in a prolonged struggle. To underestimate the enemy, or even to respect them but not to know and to understand them, is a lack with serious consequences to the nation that would fight.

The second essential is an adequate plan of campaign. History is full of battles and of wars where large masses of men have remained inert and useless or have been slaughtered by inferior numbers because the strategy of the enemy was superior to their own. This has been true of religious movements as well as of ordinary wars.

The third essential is the development of the material already available. If each man knows his task and can do it well, is disciplined, efficient, and resourceful in his fighting, he is worth many men of an indifferent type. But not only is the rank and file soldier necessary to victory, great leadership is also necessary. A General Staff may have a perfect plan of campaign, the ordinary soldier may be an ideal unit, but if the generals of an army are not very exceptional men, better than the generals of the opposing army, the cause may be lost.

Hence in our spiritual warfare on a city there are three things which we must do. We must know the city with its many problems, all of which are fundamentally religious. We must have a conception, a plan of how best to reach the city,

and we must develop, with the resources at present available, the material for the conquest of the city.

I.

Let us first consider the problem. To be more concrete let me speak of Hangchow. There have been missionaries residing in that city for many years and yet is there one man who could give a broad survey of city life as it is to be found there? We see certain fragments of city life, we have deep and intensive experiences, and we at times have a very intimate contact with certain individuals, but do we really know the city? And yet to know the general problem without feeling the individual problem is also wrong.

There are the poor, bound down industrially, so that though they are not slaves in the traditional sense, they are more helpless than ordinary slaves. If slaves and servants in the early Church were not required to abstain from Sabbath labor because of their limitations surely the poor of Hangchow are under equally serious limitations. And yet we who do little to help them in their limitations make higher requirements than the apostles of the early Church did. Not long ago a man came to me showing a box of matches, rejoicing in the fact that they were made in Hangchow, and hence the local industry which employed many hundreds of Chinese was ousting the Japanese trade. I recall the mental reservation I made at the time. Later, a friend of mine one day strayed into the home of a poor family where they happened to be making match boxes for the match factory. The father, mother, and four children slept in one room on two beds, ate and ordinarily cooked in the same place. On enquiry he found out that the individuals in this home were paid by the amount of daily output, which netted an average of four coppers per diem to each worker. All six were working hard from dawn till sunset. At noon he noticed that instead of making preparation for cooking their dinner, they prepared to leave and go elsewhere. He found that they were going to one of the free rice-distributing centres in the city. The income of the family of six was twenty cents Mex. in small money and the profits of the match industry were taken from the taxes of the people that went into rice distributing centers. To-day in Hangchow there are women skilful with the needle who go to sweat shops and receive cut

garments which they take home and sew on from early till late, for the compensation of six coppers per diem. By this system the ordinary tailor is forced out of business as he cannot compete, his wages being on a family basis.

The ordinary shopkeeper is also the slave of a system where the meat is more than life and the raiment more than the body, where the bodies of men are the temples of mammon, and the Spirit of God is unknown and unheard.

Hundreds of young men are in our government schools, cut loose from fathers who perhaps had some intellectual training and indifferent morals, cut off from mothers who loved them indulgently and whose thoughts could not wield empire beyond the lisping years of childhood. They are eager for some new thing both in experience and in hearsay, and without the anchor of home they wander out into every storm of doubt and of loose indulgence. And yet many of them, like Augustine, can be awakened into limitless possibilities of spiritual and intellectual achievement.

Then there are the scholars who are enquiring and thinking as never before. We have a school in Hangchow solely for the teaching of Japanese and it is through the Japanese language that the Chinese scholars are coming into contact with modern thought. Japan for over ten years has fixed her modern vocabulary, which is to be the vocabulary of China five and ten years hence. The best books of religious philosophy are also to be found in the Japanese language, such as the works of Bergsen and Eucken. Rabindranath Tagore's recent visit to Japan revealed the fact that over ten of his works had already been translated into Japanese. The "Manhood of the Master" by Fosdick was translated in Japan shortly after its appearance in the States. *But, and this is the interesting fact to note*, the Chinese scholar is content ordinarily with an intellectual approval of Christianity rather than with an active and open association with the Christian Church. The ordinary tendency, when this fact is pointed out, is to put all of the blame on the Chinese scholar. I think that half of the blame must lie with the Church.

Among the officials there are many able and patriotic men, as well as the inefficient and indifferent. All of them are playing such a keen game of political chess—that is if they would continue to be officials—that while they are more friendly than ever before to Christianity, it is hard to get

beneath the skin of diplomatic courtesy and reach the heart of the man. Yet like any other son of a mother, he has a heart and often appreciates truth in the inward parts as he finds it in a Christian, just because he sees less evidence of it around him in political life; and such faith and perception may bear seed unto life eternal. If we cannot win him to an open acceptance of the Gospel, cannot we at least convince him that in comparison with it there is no other Gospel, and that the need of it is China's fundamental need?

Then we have the children who, like the poor and often themselves poor, are always with us. They are a great problem with their bright faces, underfed bodies, and often scabby scalps. It is almost unbelievable the transformation that can take place in a group of such when they have been under Christian instruction in a day school for even a month or two. The stars at night as we see them may have infinite courses and bounds but the highest power telescope reveals nothing in comparison with those spaces of achievement which lie before the lives of children truly taught.

With them come the mothers, loving, impulsive, with little of self-control, hot-tempered, wronged and taking their turn at wronging, progenitors of sages and of criminals, great ganglions of potentialities in the human race, who, even as densely ignorant, bead-chanting Buddhists, can continue to wield their sway over a sceptical son of Confucius. The citadel of conservatism in China is in her women and instead of discrediting her with being a conservative we should credit her for being a citadel. And we want her to retain her citadel character when she chooses her better part.

In addition to the individuals of a city there are its various institutions. In Hangchow there are 71 schools for boys, 10 for girls, 5 modern banks, 14 native banks, 5 hospitals, 13 philanthropic institutions, the largest being Buddhist, 6 printing establishments, 21 factories and workshops, 71 large commercial houses and 34 guilds. How much do we know of such institutions and the men who are back of them and the throbbing life of the city? How many of us can go into such institutions, reach and find a welcome in the homes of such men?

What is the problem *underlying* or *common* to the life of the city, both individual and social? It is twofold, the lack of the spirit of love, and lack of the knowledge of the truth.

These two things, the impulse and the knowledge, would transform the city. How can they be given in sufficient measure to men? By bringing to them the Gospel of Christ, not merely the Gospel as a message but the Spirit of Christ himself incarnate in our lives. This then is the problem, how to bring Christ to men?

II.

We now come to the solution of this great problem. It must not be a vague, indefinite solution but something direct, specific, suited to the various needs of complex human life and intelligible to the individual who is to be reached.

To bring Christ to the sick and wounded, the message must be accompanied by healing. To the poor who are bound down in almost soul and body destroying slavery, the Church must bring with her glad tidings, industrial aid and alleviation. To the student and scholar who wander in the mazes of warring systems, there must be with the message those *thoughts* and *ideals* which can take supreme place in their lives. To the business man who is bent on getting all the gain he can from society, there must come with the message the call for personal service, for stewardship of his goods. To the mothers who struggle inadequately with problems of life and death, there must come intelligent sympathy and aid. To the children who are susceptible in a wonderfully sensitive way to every good and evil impression, must come with the message the daily care and provision that meets the need of the child. To society and the leaders of social thinking, must come the message so as to redeem and hence Christianise the ideals of social life.

It is foolish to talk Christian politics with a baby, to talk philosophy with a man in pain, to bring industrial help to a man fattened with wealth. But it is equally wrong to withhold from individuals any and all help and to think that the message of God's love in Christ is sufficient without proof of it in the lives of those who profess it. And that proof must be suited to the need of the recipient and intelligible as well.

The general plan then is to bring the message, the truth of God's love as revealed in Christ, and to express, to incarnate that love in a manner that will meet the needs of and be intelligible to the one who is to be saved. The heathen even more than the Christian says to us, "Show me thy faith by thy works." It is the combination that convinces and satisfies.

III.

We have dealt with two phases of our general subject. We must first know the city and its needs. We must have a plan that definitely meets those needs. The third phase concerns the development and use of material. By the analogy already given of warring nations, the material with which we have to deal is to be found in the rank and file *church membership and the leaders of the Church*. In this connection the reader will pardon me if I refer to the general plans of our Union Evangelistic Committee in Hangchow. It might be said that our work at present divides itself into two classes,—the *development* of the church membership, which is intensive, and the *use* of the church membership in *reaching the city*, which is extensive work.

As regards the intensive cultivation of the Church there are at present seven lines of effort which we are taking up. The first is in the Sunday school. We have had Sunday school classes for the casual outsider who strays in and likely as not he will be taught with the others some abstruse passage from the Epistles to the Romans. The lesson is no more intelligible to him than the perfervid tongues of some Pentecostal friends though the conduct may be somewhat more dignified. But to reach enquirers it is not enough to be both unintelligible and dignified. We have groups of men and women of various grades, grouped *indiscriminately* together, and because the grade of instruction given is suited to a small fraction only the majority remain politely innocuous. Most of the teachers are earnest, which is worth much, but they are not really teachers. They are lecturers. There is already in most of our Sunday schools a serious attempt to grade our pupils, and during this coming fall we hope to extend to all of our churches a co-operative plan of normal training for the teachers, so that the teachers of various grades will gather *according* to their several grades and receive instruction as well as discuss methods of teaching the lesson of the following week. This plan is feasible only through union effort as in no one church are there enough leaders who can give normal instruction. By this means the best leaders of the whole church in Hangchow will be made available for all of the Sunday schools.

In one of the churches has been organized a Brotherhood, the object of which is to develop a definite task and a sense of

personal responsibility in each church member, so as to utilize hitherto unreached resources. It has given the pastor support which he never had before and we are watching the movement closely with the highest hopes because we believe the plan will soon be introduced into all our other churches in Hangchow.

A committee has been formed to study the question of industrial help for our church membership. Some of our ablest men, graduates of the Hangchow Presbyterian College, are intensely interested in this question and plans have already been discussed of a simple and, we believe, effective nature, whereby the problem of daily support can be better met. Recently a heathen woman whose husband's income was inadequate, gained an added income from the making of paper money, solely that her daughter might come to one of our Christian schools. The form of occupation was a source of sorrow to her but it was her only way to give her daughter a Christian education. If the Church only points out to the woman her duty and fails in performing its own duty, namely that of securing industrial help, what is the composite character of the message of the Church? Does it not require a higher ideal of the poor struggling heathen woman that it requires of itself? Is it not also preaching faith without works? We give medical aid to the *occasional* sick, education to the children of the *privileged* few, but withhold help from those men and women who *daily* face the responsibility of keeping the bodies and souls together of themselves and of those who are dependent upon them. We cannot say, "Be ye fed and clothed." We must also help the needy to feed and clothe themselves.

We have a committee on church festivals. In ancient Jewish life, in China in connection with Buddhism, and in Western lands, festivals have played an important part. "All services and no play make the Church a dull Church." For the Chinese Christian who has been cut off from his past life and to a considerable extent from his present environment, the Church must create new opportunities for social intercourse and they should be made as joyous as possible. For the present year we hope to celebrate the Koh T'sin (which commemorates the founding of the Republic and is like our Fourth of July), also Christmas and Easter. We are also making enquiries as to how we may celebrate the T'sin Min and thus manifest the reverence the Christian feels for those who have gone before.

Zia Hong Lai, before his death, said to me that the Chinese Christians lacked the help and inspiration that we got through our reading of books and periodicals. He made a plea that something be done. To meet this need we are developing a plan of lantern lectures whereby one man prepares one subject and gives the benefit of his preparation to the whole Church of Hangchow. Soon we hope to include some of the government schools and philanthropic institutions. These lectures are used as a means of attracting the non-Christians to our churches and also of bringing to them the Gospel. We have such subjects as the Life of Christ (in five lectures), The Other Wise Man, Pilgrim's Progress, The Cathedrals of Europe, Ancient Rome, Ancient Egypt, Hangchow and its Environs, The Yellowstone, The Yosemite, Picturesque Colorado, Notable Buildings and Bridges of New York City, the same of Washington, D.C., Silk Culture (with slides from Hangchow, Japan, and the States,) and we hope to have one soon on Social Hygiene.

A Christian Fellowship Club has been formed of all the church leaders of the city, both Chinese and foreign, men and women, with a membership of over 120. At the first meeting a survey of existing conditions in our churches was given which stirred up intense interest. At our second meeting we discussed the question of how the church leaders may better help the rank and file membership in the work of saving others. The first hour is given to tea and cake and social intercourse, the second hour to a program which concerns the welfare and growth of the Church. We hope great things of this organization in the coming year.

We now come to the extensive work of the Church, the work of the Church for the city.

A literature depot and reading room have been opened in the Tartar City which are prospering and are well patronised.

A hundred and twenty volunteers, covering sixty districts of the city and suburbs, distribute specially prepared tracts from house to house. This is done about once in two months. Previous to the Saturday of the distribution the volunteers meet in a lecture hall, report their former experiences and pray for divine blessing upon their work. The hope of the committee is that this form of effort may gradually mould and leaven public opinion so that it may be more ready for the Gospel. It is interesting to note that a Buddhist organization

has to a certain extent copied this method and urges those who would get well or wealthy to go to certain temples on the city hill, there to present their offerings, said offerings being primarily for the health and wealth of their priestly recipients.

Our methods of cultivating enquirers and of receiving them into church membership have been very irregular and often very inefficient. Sometimes enquirers are put off from communion to communion not knowing the reason of the delay and without the means of getting the information or of getting further instruction for admission into the Church. Some Churches receive after long and discouraging probation and some receive an enquirer after being satisfied that he is sincere in his desire to follow Christ. We now have a committee for studying these conditions with a view to correcting faults and recommending better methods so that an enquirer may be both welcomed and be given proper care until he is ready for full membership in the Church.

For these enquirers we plan to have special Bible classes, specifically suited to their needs, where the leader of the class feels a personal responsibility for guiding his friends into the Christian life.

During the coming year we have planned for a series of five popular lectures on Christianity, for the scholar class. We shall advertise and invite personally by ticket the men we want to attend. The lectures are also for our Church membership. The general subject is "The Relation of Christianity to Present-day Problems." In other words the relation of Christianity to other religions, to modern philosophical thought, to China, to education, and to the men of the upper classes.

In the secular press of the city we are preparing for some publicity work, the publishing of articles which will show the relation of Christianity to present-day conditions and needs. Some of these articles will be simply of general interest so as to win those whom we might otherwise fail to reach. For this work we have secured a man of exceptional ability, himself favorable to Christianity though not yet an open Christian. The change in attitude of the Hangchow press towards Christianity has already changed the press of conservative Shaohsing from that of opposition to that of friendliness. No doubt a similar influence has gone to other places in the Province. We have met personally and plan yet more to meet personally the city editors, so that they will not only publish our articles but

do it heartily and if possible give their own occasional editorial support.

Our Committee on Evangelism has chosen two men, one a missionary and the other a Chinese preacher, each to conduct a series of services in each of our churches. It is also planned to have conferences with the church workers in each church so that they may organize their members as personal workers. The meetings will be advertised and we believe the Christians will help to bring in their friends and neighbors. Previous to the series of meetings consecration services will be held. All of these series of meetings will lead up to personal decisions for Christ and we hope to follow up and cultivate those who thus make their stand. It is our desire that evangelism become more of a norm within all of our churches. Sometimes the indifference of the Church is more of a deterrent to salvation than is the indifference of those who should be saved.

In addition to the cultivation of church membership and the impact of that membership on the city is the great question of church leadership. The history of the Church is the history of its leadership.

Where would the early Christian Church have been had it not been for such men as Origin, Eusebius, Athanasius, Basil the Great, Gregory Nazianzen, Chrysostom, Ambrose, and Augustine? After Augustine the terrible decadence of the Church follows the cessation of this high type of leadership. In the Medieval Ages the Church is revived by such men as Peter the Hermit, St. Bernard, Antony of Padua, Thomas Aquinas, Huss, and Savonarola. The Reformation is lead by such men as Calvin, Luther and Zwingli, Wyclif, Latimer, John Knox. Later the Church is revived by such men as Bunyan, Whitfield, Wesley, and Chalmers.

Is such a leadership to be found among the missionaries of China? I trow not. What are we doing to produce this leadership? We invest heavy funds and long years of waiting to secure a foreigner to the soil, and then perhaps lose him through ill health or incompetency. If we keep him we may have gained a strong man but always handicapped in doing the ultimate work of the Chinese Church. He also handicaps the Chinese Church. He may be the best we could have had in the past. He is not the best we can get in the future. Shall we apply the same patience and waiting and selective skill to good Chinese material as we have hitherto to the foreigner?

Shall we not definitely plan for such men in connection with our future policy with our home Boards instead of our various stations rivaling each other in seeing how many more foreign men and women missionaries we can get?

The brief stay of Zia Hung Lai in our midst has taught us a great lesson. He has exerted a profound influence upon many men who hitherto were unreached. During the past few months there has been no man who could take his place. We need five or six such men in Hangchow alone. They are far more needed than more foreign missionaries. Let us in the future select a few such men, test them during and after their school education, their ability to study, to work, to exercise a positive Christian influence on their environment, and let us definitely plan to give them the same training we have had and receive them back into our Church on the same footing with ourselves. They can furnish a leadership to the Church, can strengthen the rank and file of our leadership as we never can do. Better have our present available funds, gradually substitute Chinese leadership for missionary leadership, than to double our funds and double our missionary staff and double the income to be used by that staff.

Sometimes it is a grand thing to be limited. It is a bad thing to be too limited. Some of us missionaries are like workers without ordinary straw and yet the full quota of bricks is required of us. But after sufficient means have been furnished us, let us not be too ambitious for further material sources of supply, we who are foreigners in a foreign land, but rather let us earnestly face and answer the question as to "How Better to Utilise our Available Forces in the Evangelisation of a City?" We then give our attention to the spiritual quality of our work and it is there that our ultimate hope lies.

With that spiritual quality, with ourselves arrayed in harmony with the divine and inevitable order of things, in harmony with the purposes of God, though our available forces be but like two little flocks of kids, we shall annihilate the army of Benhadad.

Let me then close with those words by Felix Adler, words which each one of us must feel towards the city in which we live :—

"We are builders of that City.
All our joys and all our groans
Help to rear its shining ramparts :
All our lives are building stones.

For that city we must labor,
For its sake bear pain and grief :
In it find the end of living
And the anchor of belief.

And the work that we have builded
Oft with bleeding hands and tears,
Oft in error, oft in anguish,
Will not perish with our years.

It will last and shine transfigured
In the final reign of right :
It will pass into the splendours
Of the City of the Light."

City Evangelistic Work Among Women *

MRS. R. K. EVANS.

WHEN confronted with a subject like this, we naturally think *first* of the various methods which have been employed so far, and the different kinds of opportunity which present themselves for bringing the Gospel of Christ to the women and girls of China's cities. The most familiar of these methods are :

- (1) Regular Evangelistic Meetings.
- (2) Special Missions.
- (3) Bible Classes for Enquirers.
- (4) Women's Bible Schools, whether "boarding" or "day schools."
- (5) Preaching to and conversing with the in- and out-patients of our Women's Hospitals.
- (6) And last, but by no means least, Visitation in the Home.

This is not at all an exhaustive list, and it may be that this Conference may disclose some new and hitherto untried means for making our work amongst the women of the cities more effective; but I think we should all agree that, generally speaking, the secret of greater efficiency will be found not in the invention of new methods, but in the more faithful and earnest use of old and tried ways of work.

*Address given at the Peitaiho Women's Conference and published by request.

Of the old familiar methods already mentioned, I want to devote most of the time at my disposal to, Visiting in the Homes. I put visiting first because it seems to me that it comes a long way first. I wish I could only put this as strongly as I feel it. I am afraid one is rather apt to avoid this kind of work, for in *some* ways it is very *difficult* and *requires much time*. To do it *well*, one must always seem to have *any amount of leisure*.

I think *nothing* compares in importance with this, in work *among women*, through in work *among men* almost the opposite is true. Here lies the great difference in the two pieces of work—*Chinese men* prefer to come to you, *Chinese women* will rarely do so; *Chinese men* are scarcely ever found in their homes, *Chinese women* are never anywhere else. That is why special *classes* and *services* and *even schools* for women are not as useful for them as for men,—women so often *cannot* or *will not* come. The cannot come because they have no one to leave the children with, if they are too tiny to be left and also too tiny to bring to church. So often too they may be ill, and *always* there is the food of the family to be cooked. The more visiting I do the greater marvel it is to me that they come to meetings *as much as they do*.

When we want to get to know each other *well*, we visit in each other's homes, and have meals together; and that is, I think, what we want to do more and more with the Chinese. *EXCEPTIONAL people* can help those they have never seen before in large gatherings or at meetings, but *ordinary people* can only help *well* when they know and love *well*.

One must become a *friend* of the family; one must enter the home and learn all about its history. One must sit down among them, *chatting*, and perhaps having a meal with them, as if one had nothing else in the world to do. *Only so* can one find out the *peculiarities* of that special family. If one can remember the names of the children, *so much the better*, and their ages, too, if it can be managed—though I must say there always seem so many *more of them* than in our homes. If it is the peculiarity of the old lady of the house to show one her *coffin* at each visit, or her own *special bit of garden* or the *photo of her favourite grandson*, it is better to be interested, and at any rate *once* or *twice* to content one's self with *admiration only* for the wood of which that *particular coffin* is made, rather than to point the moral of coffins *in general*.

Also it is important to know what the grown-up sons or fathers of families are doing in the business of the outside world. That knowledge may save one from being "*done*"—as the saying is—by that same family later on. Who knows!

This visiting ought to be *continuous* but not *too regular*. If will lose half its charm for them if they realize it is in *one's week's programme*. They *notice* if calls only happen on a Wednesday. You see if one really wanted to know them one would run in whenever one had a spare quarter of an hour, and that is the ideal way. But if one only has a spare afternoon a week, it is very good to dedicate it to that—*continuous, steady, earnest, regular, house-to-house* visiting. I believe there is nothing like it for really effective evangelistic work.

And in some ways it is so easy! I think it is quite beautiful the way the poorest Chinese woman will receive us into the merest hovel, with *little fuss and no embarrassment*. I am not sure if true hospitality is not better understood by the Chinese than by us! One does not need to worry about arriving on *washing day*, or between the hours of one and four. One does not need to send a note to ask if it is convenient, or whether the lady of the house will be in, for she is *always in*. That's what her very name means. Always there is the little *cup of tea*, and as you sit in that dirty home sipping tea, perhaps from a dirty cup, you read in the face of your hostess a true welcome. It is aglow with pride and pleasure that you have come; *all the more so* if she lives in a *small city* and has the satisfaction of knowing that her neighbours are *looking on*.

I cannot at this time say anything about the methods of teaching and preaching and reading with the women in their homes. That will all come easy, once we are on the right footing. This is more a plea for getting onto that right footing *first*.

I don't think we need always visit *Bible in hand*. If it is a Christian family they will have one in the home; if not, it is best to become a friend first. One does not want to go into their homes offering Christian teaching in the same way as blankets and coals are sometimes offered to the poor at home. Chinese women are different from men in this way. A missionary can help a *man* whether he knows him well or not. He is *interested* and his *head* comes to his help, but often you can only get at a Chinese woman through her *heart*.

Also one should not always take the *Bible-woman*. We need her sometimes as a chaperone, but it looks official. In a small city one soon gets known among its streets, and can go unmolested and unchaperoned *anywhere*. You do not want to make this visiting too like calling in the Chinese sense. It is better to make an excuse of any little thing to run into the homes of the Christians often—a sick child, a birthday—*anything*, so long as one goes. If one is asked to stay for the meal it is the best possible thing to do. Also ask them to a meal later in return—I mean a proper meal, not just tea and cakes; and one or two at a time, not a whole crowd. Though a big tea from time to time has its use, too.

I said, do not *always* take the Bible-woman, and yet what a help she *is*. In the walk between home and home *she* can tell you more in a few minutes about a family than you could find out in a whole year. And it isn't only *that*—each gets to know the other so *intimately*; and to *understand* and be *understood* by *her* is the key to the *whole situation*. Think of the sympathy that can grow up in the quiet walk of half-a-mile. I lived where there were no rickshaws, and I have always been glad for that.

And if in passing her door the Bible-woman asks you to drop in and take a meal with her, it is a good thing to do. Perhaps you are both tired and a little hungry, and that is the human link at once—the touch of sympathy that makes the whole world kin! Perhaps one has been a little disappointed in some Christian home. It seems to me so *much better* to talk it over quietly at her *humbler* table, with her help and sympathy.

I feel that I must say just a word about work among the sick women who come to our hospitals. I think the speaking to out-patients by a lady missionary ought to be done very faithfully and regularly. I found I could only manage it every other day, but I am sure this ought not to be left too much to the Bible-women. They somehow have an idea that you are not doing your duty if you are not preaching from the platform all the time. It is usually a long, long wait for the out-patients, for they always come too early; but there they are, with nothing to do but wait, and they will gladly listen to anything to pass away the time. I never spoke—or scarcely ever—for more than twenty minutes, but I always spent more than an hour with them—going down among them, asking

what illness they had, and how much they had understood of my Chinese. Of course one got to know the chronic patients very well indeed, and this seems to me an opportunity to be used more and more.

And now about having the Chinese in our homes. At Hwangpei we lived quite alone, without even colleagues, for two years, and thus had a very large compound and lovely garden all to ourselves. The second house being empty, I had a day school for girls. In visiting round the city I used to be sorry to see these children playing on the dirty, cobbled streets, hearing the bad language of their elders as well as the not very uplifting gossip of their mothers. Their homes seemed even worse places. So seldom did they seem to be playing good healthy games that I felt *something must be done*. I told them that if after they had had their food they cared to come and play in our big garden, on the grass lawns and among the trees, they might do so. Some came daily. There they had each other to play with and everything was clean and sweet about them. You can see what a difference it made on the long summer evenings, and yet it cost me nothing—often not even time, for if I was busy I did not go out to them, and the garden was so big that one was not bothered by the noise—only sounds of laughter and play from time to time. *Usually* I liked to have a romp with them so as to teach them our English games. Not even my floors were the worse for their muddy feet for they usually much preferred the garden, though I liked them to feel that they might come to find me in any part of the house if they had anything to talk about, and anyone dropping in on us would usually find the baby of the school *somewhere* upstairs. We never lost anything. Just before twilight these children would gather on the steps of our verandah and listen open-mouthed while I told Bible story after Bible story to them, or they would ask questions about the stars coming out, or the flowers they saw about them, or the God that made them. Never at School Prayers did I get such absolute attention, and it always seemed that it was with a sigh of regret that they left and went back into the house.

The Orphan Jewish Colony of Honan

D. MACGILLIVRAY.

A FEW years after the destruction of the Temple of Jerusalem, a little band of the Sons of Abraham could be seen setting out "from somewhere" for the Far East. A monumental stone which once adorned their Synagogue says that they did so in answer to a divine command, reminding us of Father Abraham who left Ur of the Chaldees and went west. What their names or tribes were we cannot tell. When they reached China they tried to express their names in Chinese sounds just as we do, but in process of time their descendants adopted names already familiar to the Chinese, such as Lee, Chow, Chang. One name only is not borne by any Chinese, *viz.*, Ngan (俺). The stones tell of nine of the Lee family who were Rabbis. One is tempted to believe they were of the tribe of Levi. With them came a Rabbi, bearing the Law of Moses and other Old Testament books. Copies extant among them in the 17th century corresponded with our Masoretic text, "To them were committed the oracles of God." They were travelling by the wonderful overland trade route across Asia through Samarkand and Khorassan, and many another city long since buried in the desert sands until Dr. Aurel Stein re-discovered them for us but yesterday. The little band was not coming East to preach Judaism, but as merchants bearing rolls of cloth such as had never been seen in the celestial Empire. They made their way to Kaifengfu, now the capital of Honan but then the capital of China. The Emperor graciously received them and granted them permission to practise their own religion and to make their home there. Enthusiasts have seen in these Jews some of the lost ten tribes sent by the King of Assyria across the River Sambatyon on the fall of Samaria, 721 B.C., but all is mere conjecture. It is gratifying to think that they lived in China for 1800 years without suffering those persecutions which have been the bitter portion of their brethren in Europe. They had their own Synagogue which was still in existence in 1850, but had disappeared completely by the year 1866 when Dr. Martin visited the site. Their story is that of a house left desolate.

Roman Catholic missionaries first began their work for China in the 13th century, but it was reserved for the Jesuits

to be the first to enter the country and live there. Francis Xavier, the greatest of them all, died near Canton, 1552, but none of them suspected the existence of this colony of God's ancient people within the rock not yet opened. Matteo Ricci reached Peking, January 4th, 1601, and soon he was to receive a strange visitor. In the beautiful month of June a large company of literati might be seen travelling on the great road which leads from Honan to Peking. All of them have already gained all the provincial degrees, and they are now going to Peking for the grand final examination, out of which they hope to emerge as Doctors of Literature, the highest literary honour of the Empire. Among them there is one who answers to the unfamiliar name of Ngai, perhaps of the tribe of Ephraim. He is a young Jew though ordinarily he passes for a Mohammedan and, with the exception of pork, he eats as the others do, naïvely excusing himself for not observing the law regarding clean and unclean food on the ground that he should starve on such a journey as that if he did. He is not long in Peking before he hears of a foreigner who has recently come. What a rare bird he is! Scholars are now pouring into the city and seething with curiosity to know why he has come. Young Ngai, himself a descendant of foreigners, is bolder than the rest and actually calls on Ricci. It was the 24th day of June, St. John the Baptist's day. Ricci remarked that his appearance differed from the Chinese and led him to the chapel. Over the altar was the painting of the Virgin Mary and the child Jesus and John kneeling before them. The stranger bowed to the picture as he saw Ricci did, but said that he was not wont to worship pictures, only he thought it was a picture of Rebecca with Jacob and Esau. A picture of the four evangelists he thought was the patriarchs, though he could not understand why there were only four. A long conversation followed, and Ricci learnt for the first time of the existence of the Jewish colony at Kaifengfu. Ngai said there were Jewish colonies elsewhere also.* A Hebrew Bible was brought forth but Ngai could not read it, alleging that he had studied Gentile literature for the examination so diligently that he had no time to learn Hebrew. Three years afterwards Ricci sent a Chinese Christian to investigate the truth of the story. The messenger brought back

* At Hangchow, Chinkiang, and Ningpo. But these have perished, leaving not a wrack behind them.



SCHOLARS LEARNING ARITHMETIC ON THE ABACUS, ON AN ISLAND
OFF THE COAST OF TENGCHOUFU



CHURCH AT CHUNG LAN, CANTON PROVINCE, BUILT BY CHINESE AT A
COST OF \$12,000. IT BEGAN WITH SIX MEMBERS AND
HAS NOW NEARLY 300

with him satisfactory evidences of its accuracy. Later, three Israelites from Honan visited Peking and received Christian instruction. When Jesus was mentioned they said they had heard of Jesus Ben Sirach, but of no other. They shewed no hatred to the cross. All fanaticism, if they ever had it, had passed away. They even offered Ricci the post of rabbi, if he would abstain from pork.

Almost 100 years passed before anything more was heard of the colony. Catholic missionaries had, however, meantime established themselves in Kaifengfu but, according to the spirit of the age, had little desire to cultivate their acquaintance, until Father Gozani in 1706 by direct orders of the Pope began seriously to investigate their condition and history. Fortunately for us he and other Catholic missionaries sketched a plan of the Synagogue, copied the inscriptions upon its walls and published a very detailed account of their observations and conversations with the Jews. And this they accomplished before the persecution of the Emperor Yung-Cheng, in 1733, when the Catholic missionaries were driven out of China. Later, when Protestant missionaries came to China, various attempts were made to get in touch with the colony by letters and Chinese messengers, but with little success until the year 1850 when the "London Society for Promoting Christianity amongst the Jews" was able to send two very intelligent Chinese into Honan who brought back a very complete report, corroborating the observations of the Catholic missionaries. At a much later period Bishop Schereschewsky, himself a Jew, visited Kaifengfu in order to learn the state of the Colony, thinking that fact would greatly help him, but in those days the officials were so hostile to foreigners that he left in a hurry without accomplishing anything. A British Consul named James Finn wrote letters in Hebrew and Chinese to them, while their Jewish fellow religionists of London and America were not behind in this laudable quest, but with disappointing results. Everything pointed to the fact that the Orphan was moribund, and fast losing its identity.

Dr. Martin came too late to see anything but some venerable stones and a few Israelites who sorrowfully confessed that the knowledge of Hebrew had long been lost among them, and they were rapidly becoming swallowed up by the surrounding heathen. From the tablets, which are three in number, we learn various traditions regarding their coming to China and

also many peculiarly Jewish doctrines. The inscriptions are entirely in the Chinese language, and in the absence of Hebrew compare unfavourably with the Nestorian tablet of Sianfu which in addition to Chinese has Syriac characters engraven upon it. The dates are 1489, 1512, 1663. Next to the Nestorian tablet, these stones are the most interesting relic of a non-Chinese faith, well worthy of study by all missionaries.

The Synagogue which once stood there has disappeared more completely than even the Temple in Jerusalem, but thanks to the drawings of the Jesuit Fathers preserved in the Vatican, we can reproduce it down to the minutest detail. The general shape of the buildings followed Chinese architecture. In the main building, where the reading of the Law took place, there was in the centre a chair called Moses' Chair upon which the Book of the Law was placed during the reading of it with the face towards Jerusalem. Near by there was a tablet to the Emperor such as are now found in Buddhist Temples and Mohammedan Mosques (萬歲牌), but lest visitors should mistake this for idolatry, above it in Hebrew letters was this inscription, "Hear, O Israel! our God Jehovah is the only God. Blessed be His name. Glory to His Kingdom for all eternity!" A number of Hebrew MSS. and books were kept in an ornamental chamber or Bethel. Evidently there was no place for the women. In several other respects the contents of the Synagogue showed a departure from the old traditions. Thus there was provision for the burning of incense, also a sort of altar with candle-sticks which bore a strong resemblance to that used in Buddhist Temples. It seems that in the reading of the Law a veil was worn by the reader in imitation of Moses when he descended from the Mount (Exodus 34:33-35). Even Jewish writers can find no reference to such a custom in other Synagogues save that of the Apostle Paul (11 Corinthians 13:14-16) "Until this very day at the reading of the old covenant the same veil remaineth unlifted: which veil is done away in Christ." The walls were adorned with many inscribed tablets (*pien*) according to the Chinese custom in temples. It is interesting to find that the family of the young Jew who called on Ricci is prominent as having erected many tablets in the Synagogue. Some of them are evidently Jewish in thought, while others show plain influences of Buddhism, Taoism, Confucianism, and even Mohammedanism from which latter was borrowed the Chinese name of the Synagogue, *viz.*,

Li Pai Ssu (禮拜寺) and Ch'ing Chên Ssu (清真寺). Several side buildings indicate that the colonists rendered a sort of ancestral worship at least to the Patriarchs of their faith, if not actually worshipping their own ancestors as they found the Chinese doing. But the most peculiar building was undoubtedly the one called the "Hall for Extracting the Sinew" (挑筋). Here all meat had to be brought and have the sinews extracted and be pronounced clean (Kosher) (Gen. 32:25). So strange did this custom appear to the Heathen that they, perhaps in derision, called the Jewish religion the "Pluck-sinew" religion, and as far as we know it was never known by any other name among the Chinese.

The large stone tablets which in accordance with Chinese custom had been set up on various occasions when the Synagogue was repaired or rebuilt contained the usual outlines of Jewish history, more particularly the fortunes of the colony. The Yellow River with its floods had dealt cruelly with them. The Jewish names from Scripture are easily identified. Various names for the Divine Being are used, numbering altogether 17. These are all borrowed from Chinese literature and Jehovah or Yahveh is not amongst them. There is no allusion to a Messianic hope. One of the inscriptions was composed by a heathen scholar who was anxious, apparently with the connivance of the Jews without whose permission the stone could not have been set up, to make out that the Jewish religion was practically the same as the Chinese. From these and many other evidences it is clear that the fine gold had become dim. Circumcision lingered on, but the valley was full of dry bones, and as we shall see later, no wind of God was able to bring them to life again. Not only did the colony dwindle in number, it became very poor. The Chinese visitors mentioned above found that even the Sacred Courts were invaded by poverty-stricken families like the swallow who had found a nest for herself on the altar. Worse still, the knowledge of Hebrew was lost, and their faith suffered rapid deterioration. They claimed not to worship idols. If so, the lesson of the Captivity had burnt itself in. They also claimed that they did not inter-marry with the heathen when they were first discovered, but this is improbable especially when we consider how many Jews in the Babylonian Captivity came back with foreign wives and had to be disciplined by Ezra and Nehemiah.

We find Jewish colonies in Cochin in the district of Malabar on the west coast of India who very early found their way thither. Among them Hebrew is still studied and the Jewish faith held in considerable purity. Why was it different with the Jews who found their way to Kaifengfu? Various reasons have been assigned. Perhaps the civilization they found on arrival was so much superior to their own that they yielded in the lapse of centuries and became absorbed. Possibly the Chinese merchant vanquished the Jewish merchant on his own ground. Certain it is that the sands of the desert finally sealed up the great trade routes across Central Asia, and the little colony, shut off from communication with its western friends, was an orphan indeed. A Jewish writer thinks that the Chinese tolerance had a bad effect upon the Jews, and also that they were overwhelmed by the excellence of the Chinese ethical system. The Synagogue was sold for what it would bring as building material and even the precious rolls of the Law were sold into the hands of the unbelievers and are scattered over the libraries of Europe and America.

The early Catholic missionaries exhibited little concern even for their conversion, and to this day there is no evidence that any Chinese Jew ever really became a Christian. It was reserved for modern times to suggest, even to Christians, the possibility of reviving the colony, "beloved for the fathers' sakes." Dr. Martin did his best to stir up wealthy Jews in the West to build a Synagogue in Kaifeng, justly pointing out that without such a building as a rallying point, the community was doomed. In recent years the wealthy Jews of Shanghai have attempted to revive Judaism among them. They invited some Chinese Jews to Shanghai and tried to teach them Hebrew. But the experiment was a failure. The easiest way to teach them the Old Testament was by giving them the Chinese version published by the Bible Societies. Accordingly they returned to Honan well supplied with copies, but there is no proof that they read them. Great hopes also were entertained, not so much for their conversion, as from the apologetic use which might be made of the fact that God's ancient people have been discovered even in China. Some use, indeed, was made of the discovery in Dr. Martin's "Evidences of Christianity," but the fact excited little interest.

If you were to visit the site of the Synagogue to-day a strange sight would meet your view. Who are these of foreign

aspect who now are seeking health by exercise upon the once sacred ground? They are the Gentiles who are heirs to the promise made to faithful Abraham. If you inquire where the examination hall is in which our young friend Ngai took his M.A., you will be conducted to the spot and shown a few remaining cells. The rest of the site is occupied by the Provincial Parliament buildings and by the school for the preparation of students for going abroad to Europe and America. And what of the memorial stones on the old site? They were in danger of the fate of the Nestorian tablet at Sianfu, and worse than that, in the absence of any care-taker, irreparable damage could easily be done to the inscriptions by any mischievous or malicious passer-by. A list of the family names had actually been hacked off the inscription before it was finally taken care of by one of the missions. The stones are now safely housed in a cathedral compound, within sound of the Songs of Zion. Alas! that there are no Jews now who, like their brethren in Jerusalem, could at the wailing place come and weep over them their despairing "Ichabod." The colony was early called an orphan, for it lost its father, but it is itself now dead. "But if some of the branches were broken off, and thou, being a wild olive was grafted in among them and didst become partaker with them of the root of the fatness of the olive tree; glory not over the branches." "Behold the goodness and severity of Jehovah."

Ideals for the Evangelistic Week

WM. MACNAUGHTAN.

A CALL TO CHRISTIAN PATRIOTISM.

A NEW thing has emerged in the progress of the Kingdom. The Christian churches are coming to national self-consciousness and Christian movements are becoming international. Formerly there have been local movements, which may or may not have stimulated neighbouring churches and districts, but with the exception of Korea there have not been Christian movements which were national, much less international. The Manchurian Revival of 1908 was an overflow from the great Korean Revival, but it did not spread through the whole of Manchuria and it hardly passed beyond

the Manchurian borders. Now we see the beginning of something new which may initiate one of the greatest epochs of the advance of the Kingdom. It is only a beginning, but it is a beginning with vitality in it. The campaign movement in China amongst the upper classes has stimulated the churches in India and Japan to undertake similar efforts. The resultant campaign in southern India during 1915 has stimulated the whole Indian Church of Christ to repeat the effort on a national scale. The Chinese Church, in turn, is responding to the same movement and is endeavouring to rally her great scattered and disunited forces in a national effort of aggressive evangelism during the Chinese New Year of 1917.

The blood of every true Christian patriot should be stirred at this call. It is the first attempt at national Christian action. It gives the possibility of moving on a *mighty* front, and may well mean the beginning of a new corporate activity which shall grow and intensify till it moves this great nation, and so moving moves the world. To carry through this great movement with increasing success, will undoubtedly inspire still other nations to follow suit, including the great Christian nations of the West.

THE IDEALS OF THE MOVEMENT.

Certain ideals have come to the front which are not the product of any one mind, but have arisen as essential parts of this corporate action.

1. *Prayer*.—The first ideal is the enlistment of the whole Christian community for service in intercession. The new ideal is not the holding of prayer meetings to which Christians are invited to attend, but the *enlistment* of individuals who undertake definitely to pray and to become members of a prayer group. The ideal is attained when every Christian is so enlisted, and takes part in his or her prayer group. For these groups, which meet in schools, colleges, hospitals, chapels, churches, shops, and homes, it is advisable to appoint leaders and supply prayer topics.

2. *Voluntary Service*.—Another ideal is the service of all. The movement fails in its ideal, if the salaried agents and the church leaders are the only workers and the others are mere hearers. This being so the movement stands for the enlistment of voluntary workers. To facilitate this, a sheet of suitable activities is being used in many places, the Christian

signing his name as undertaking some special work. Whilst this should be the permanent condition of church life, a beginning is made if Christians undertake this voluntary service for the national evangelistic week. The greatest results will be obtained when vast numbers undertake individual soul winning. Christian students, school children, hospital and church workers, merchants, mechanics, farmers, men, women, and children, should be out during the week to win their own kind, especially such as are already in touch with Christianity.

3. *Training*.—Another ideal is that all such workers should receive a simple course of training. Those enlisted to win souls should be taught a short system of saving truth, otherwise their conversations usually lapse into a harangue against idolatry. Voluntary preachers should be taught an outline address. Those enlisted to give testimony should be helped to realize the type of testimony most beneficial, otherwise their testimony may be very material. For example (1) the difference to me since Christ freed me from superstition; (2) victories over outstanding sins; (3) changed homes, changed hopes, answers to prayer; (4) relief from demon possession, etc. Training is also required in methods of retaining and teaching the converts of the week. In every out-station or group of out-stations, a few days' training classes should be held, by deputies sent to hold such classes. Some form of training is one of the ideals of this movement, which promises to be of most value to the future. It should lead up to every member being a student of the Bible and a member of a Bible study group.

4. *Gathering of Results*.—Another ideal is to lead each hearer to some simple decision. If they are far enough on to make the supreme decision, well and good, but if not they should be encouraged to take some definite steps towards Christ. The most suitable form of doing this at present available is to induce the hearer to sign a card promising to enter a class for a short course of Bible teaching.

5. *Retaining of Results*.—The ideal of this movement is that the Church should be trained to be increasingly able to retain the fruits of its evangelistic efforts. A spiritually cold Church cannot retain such fruits. Experience teaches that unless there is warm individual friendly contact with the

enquirers, they soon cease to come. For this reason individual evangelism is the most fruitful method, as the worker is more likely to cling to the friend he has led to Christ, until he is established in the Faith. As far as possible individuals should be put in charge of individuals.

The foregoing does not deal with methods, but it shows that the ideals of the National Evangelistic Week are for every Christian, Chinese and foreign, learned and ignorant, young and old, to be unitedly in prayer, and to go forth together to bring to the Father his wandering children.

3n Memoriam:—Henry Dwight Porter

DR. Porter arrived in China in the summer of 1872, under the American Board, and was located in Tientsin. With the exception of a single predecessor of brief tenure of office, Dr. Porter was the pioneer medical missionary of his Mission, and his services were in demand in all of its five stations, which, under the imperfect travelling facilities of the time, were wide distances apart. In the spring of 1878, he assisted in dispensing relief in northern Shantung in the Great Famine then raging. Later in the year he returned to America, a year after bringing back a wife.

In the spring of 1880 Dr. and Mrs. Porter, with his sister, Miss Mary H. Porter (after twelve years of educational work in Peking) were located at the new country station of P'ang Chuang, Shantung, whither two years later (after dwellings had been erected) they removed, and the station was formally opened, with tablets presented by various villages in gratitude for famine relief, and another tablet by church-members. All this was acknowledged by suitable feasts, and great goodwill prevailed. Dr. S. W. Williams (author of "The Middle Kingdom," etc., etc.) left a modest sum of money to found this medical work, which was begun in mud huts, with few drugs, fewer instruments, and nothing worthy of being called equipment. Yet from this tiny seed has grown a flourishing and an umbrageous medical plant, recently opened in the city of Te Chou, a station on the Tientsin-Pukow Railway.

As an ordained as well as a medical missionary, Dr. Porter threw himself impartially into both the evangelistic and the medical developments of this great field, at that time embracing about twelve counties in Shantung and in Chihli. He found time, amid the pressure of many cares, to prepare a treatise on physiology which was for some decades a standard work. He also compiled a

book on electricity, translated some of Mr. Moody's sermons and several hymns for the Blodget-Goodrich hymnal. The cares and the anxieties of the terrible pre-boxer year of 1899 in the Shantung province quite equalled the storm of the disaster in the following spring. Dr. Porter's highly sympathetic and affectionate nature could not endure the strain, and his health failed.

He and his sister, with a few friends from the London Mission, escaped under escort of the provincial governor, Yuan Shih-k'ai, to the capital, thence by boat to Chefoo. If Dr. Porter had been willing to leave China at that juncture, it is quite possible that his health might have been restored. But an impelling sense of duty called him—and his sister—to Tientsin, where they cared for the missionary refugees when the siege in Peking was raised. Leaving China late in November he was able with difficulty to reach Egypt, and at length America. After several experiments elsewhere, he settled in La Mesa, near San Diego, California, where he died October 25th, 1916.

Dr. Porter belonged to a rare family connected, by descent from Jonathan Edwards, with many other families of light and leading. His remarkable mother belonged to a family originally Huguenot immigrants. His father was the pioneer Protestant pastor in what is now Chicago. The whole family atmosphere was of a missionary character, and neither he nor anyone else among them ever entertained the thought that his unusual gifts and graces were too precious to be gladly given for the uplift of China. Such a life deserves to be held in permanent remembrance, as it will be by all the wide circle of those who appreciated and loved him.

ARTHUR H. SMITH.

Our Book Table

SYMBOLS OF THE WAY.—Far East and West. *By the Hon. Mrs. E. A. GORDON. Maruzen & Co., Ltd., Japan, 1916.*

We confess to having taken up this book in a casual sort of way, interested only in obtaining sufficient acquaintance with it to pen a decent review, but we soon found ourselves carefully and thoughtfully studying its contents without any thought as to what we should write about them. We have read these lectures carefully from cover to cover, and without pledging ourselves to the gifted authoress's thesis that "The Doctrine of the Aum, the Jewel in the Lotus, was the special message of St. Thomas to the Far East, just as St. Paul taught justification by faith to the West," we are ready to join issue with her in the opinion that what we now know as Mahayana Buddhism is probably a form of primitive Christianity. Those who have been "offended" by

Dr. Timothy Richard's writings on this topic will do well to master this new study in comparative chronology before registering their opinions as final. The book is a mine of suggestive research, which will be warmly welcomed by all unprejudiced scholars. We should have liked to have found a little more constructive reasoning. Mrs. Gordon raises queries which she leaves unanswered. The book, which is printed on supercalender paper with eighteen half-tones and two woodcuts is a challenge to the missionary body of Korea, China, and Japan to consider their relations with the faith of many of the people among whom they dwell.

C. S. M.

HIDDEN PICTURES. By ADA R. HABERSHON. Messrs. Oliphants and Co., Edinburgh and London. Cloth 1/6 net.

The writer re-tells a number of Old Testament stories, with the purpose of bringing out their hidden meaning. "These hidden pictures," it is explained, "are called types." In her introduction the author claims that a "study of the types is an unfailing antidote for the modern poison" and "insidious attractions of so-called higher criticism."

In typology a writer often skates over very thin ice, and this work is no exception to the rule. Ishamael and Isaac represent "the difference between living under the law and being born again under grace. Those who believe on the Lord Jesus Christ become God's own children . . . and nothing they can do alters (*sic*) the fact—God will not turn them out because of bad behaviour." p. 20. On page 24 we read, "Here the type fails or changes." Joseph is a type of Christ and is sold as a slave for 20 pieces of silver. p. 41. To all intested in typology this book will probably appeal, but to others it may prove a mental and spiritual irritant.

CHRIST IN HOLY SCRIPTURES. *Being a study in the name of Jehovah "The Lord."* By the Rev. FRANCIS L. DENHAM, M.A. With a Foreword by the Rev. Prebendary H. E. FOX. Oliphants, Ltd. Cloth 1/6.

The author states that "the object of the book is to show that the Lord Jesus Christ is to be found in his Personal Presence and Power throughout the whole of the New Testament." The Son of God fore-determined to become Son of man "was Jehovah, the second Person in the Holy Trinity." "That Jesus Christ is Lord (*i.e.*, Jehovah) to the glory of God the Father." The book contains an interesting and helpful study of the names and designations of God.

BIBLE BATTLES. By LETTICE BELL. Oliphants, Ltd. Cloth 3/6.

The well known and popular author of "Go to Bed Stories," "The Tuck-Me-Up Book," and other fascinating tales for children has written a bright and interesting account of the battles of Joshua, Gideon, and Saul. In view of the fact that the author's

young friends will soon be studying astronomy and the wonderful law of God's other Book, the Book of Nature, we would venture to suggest to the author a reconsideration of her explanation of Joshua x: 12-14 (p. 62): "People have often wished in vain to stop the clock, but God actually did it at Joshua's desire." "Hour after hour it (the sun) blazed in its full strength, while the mid-day shadows never lengthened by a hair's-breadth."

CHILDREN OF SOUTH AMERICA. By KATHERINE A. HODGE. *Oliphants, Ltd. Cloth 1/6.*

This is a most interesting volume of Oliphants' "Other Lands Series." Written by Mrs. Hodge, especially for young people, her purpose is to enlist their sympathy with the sorrows and needs of South American childhood. There are eight beautiful coloured pictures. Any boy or girl would welcome this book as a birthday present or as a school prize. It is well written, bright, and instructive.

THE POLITICAL PRINCIPLES OF MENCIOUS. By FRANCIS C. M. WEI, M.A., Shanghai. Printed by the Presbyterian Mission Press, and on sale at the Mission Book Co. Price \$1.50.

Dr. Jackson in his Foreword to this work of a former pupil of his, at Boone School (now University), bears his testimony to Mr. Wei's Chinese scholarship and to the importance of Chinese Christian students having an acquaintance with Western literature so that they may assist in supplying an effective Christian apologetic.

Mr. Wei in his introduction points out that at the time of the Revolution many Chinese thinkers and leaders held the opinion that Mencius should be given the place of honour so long held by Confucius. He does not himself advocate this but at the same time he points out that the teachings of Mencius breathe a real democratic spirit, presenting in this a great contrast with his predecessor, Confucius. The book deals with "The Life and Writings of Mencius"; "His Teaching in General"; "His Conception of the State"; "Form and Organization of Government"; "The Function of the State," etc. The author quotes with sympathy Ku-zsun Chau's words concerning his Master's teaching: "Lofty and admirable are your principles, but to put them into practice may well be likened to ascending the heavens; something which cannot be reached:" p. 98. Mr. Wei himself sums up his own conviction in the following words (p. 99): "Mencius has given China noble ideas and magnificent principles of politics. But he can give China no power to put them into practice." He claims that Jesus Christ alone, being both God and man, is the true sovereign whom Mencius declared must come and for whom Mencius waited in vain. He alone can endow the teachings of China's sages with life and power.

We heartily commend this book to all students of Chinese thought, and trust that Mr. Wei will continue his valuable studies along these lines and that many other Western-trained Chinese students will imitate his example.

In a second edition the Chinese characters of Mr. Wei's name should be given. This has been done with the other Chinese names in footnotes and is most helpful to readers with some knowledge of Chinese.

B.

ABRAHAM, AND OTHER POEMS. By Miss EMILY KING, *Peking*. Mission Book Co. 85 cents.

It is a puzzle how a busy lady, as the authoress is, can find time for the writing of poetry, and a greater puzzle to understand that she writes so freshly and convincingly upon all subjects—for Abraham does not figure largely in the book—with a true poetic instinct amid such surroundings as in Peking. Some of these are little gems in their way. There may be an occasional limping line, but the thoughts are vividly expressed, and the language is chaste and virile. In some places the authoress rises to great heights of vision, but always she writes with devout earnestness and true conception of the meaning of the gift of poetry. She has done well in publishing this small book of 95 pages, and we are sure that all readers will thank her for the inspiration and delight of this booklet. We shall be looking forward to much more from this able pen and fertile brain.

中國官名一覽. CHINESE OFFICIALDOM, with translations.

政令輯要. PRESIDENTIAL MANDATES, with translations. By CHAO SHAO-LUNG. Chengtu C. M. M. Press.

The first is a very handy booklet of 34 pages, which all missionaries should have on their desks, or, as it is so small, in their pockets, for reference. The officials in Peking, with the boards to which they are related, the provincial, civil, and military officials, officers of the navy, titles and ranks, decorations, orders of merit, etc., are given in Chinese and English. Very useful. Our readers had better buy quickly before the titles are again changed!

The second gives 36 mandates, well chosen and dealing with many aspects of government activities, and translations taken for the most part from the *North China Herald*. It is intended primarily to assist Chinese students, but other students will also find it an exceedingly useful compilation.

宗教事業. THE RELIGIOUS WORK OF A CITY Y. M. C. A. By S. C. LEUNG. Association Press. 15 cents.

An excellent guide to all who are interested in this valuable adjunct to the Christian forces in China. It is well written, in crisp language, and covers practically the whole area. It should prove of great assistance.

DEEPER TRUTHS TRACTS. REGENERATION, 重生論, by Dr. MACGILLIVRAY: 耶穌之神格, THE DIVINITY OF CHRIST, and 耶穌降生為人, THE INCARNATION, by Dr. HOPEKYN REES. C. L. S., Shanghai. \$2.25 per 100.

Worthy of their predecessors in every way. The style is of the best, the treatment is suggestive rather than exhaustive, and

they should be sent all over the country and placed in the hands of studious people. For the evangelistic campaigns they should prove of great helpfulness.

We acknowledge with thanks the receipt of the following:—

For the Healing of the Nations. Report of the B. & F. B. Society for 1916.

To All the Nations. Report of the C. M. S. for 1915-1916.

Emmanuel Medical Mission, Nanking, West River. September 1916.

Institution for the Chinese Blind, Shanghai. Annual report 1915-1916, with illustrated booklets, in English and Chinese.

Cultivation of the Home Church for Foreign Missions, New York.

Alcohol in China, by Dr. Park, Soochow. Paper read before the Soochow Missionary Association.

身後樂禍. THE NEXT LIFE. By Rev. J. REID HOWATT, adapted and translated by A. J. H. MOULR, M.A., of the C. M. S. Published by the Chung Hua Sheng Kung Hui. 15 cents.

The Chinese title seems unfortunate, as it has a meaning which the author never intended. It is, as Bishop Norris states in the preface, a suggestive book, and deals with a subject which is much in the minds of people in the days of upheaval and loss, and when views of the future state are being recast in some quarters. The style, on the whole, is good, but might have been clearer in a few isolated places. It is profitable reading, and deserves serious thought which cannot fail to enlighten and comfort.

THE LIFE AND TEACHINGS OF JESUS CHRIST. In Modern English, with Commentary. Compiled by GEO. A. FITCH, B.Sc. Commercial Press, Shanghai. Price 40 cents per copy.

This is an attempt to give a simple, concise, and harmonious account of the Life and Teachings of Jesus, but more particularly the Life, and is especially adapted, both the text and the notes, for use by Chinese learning English, or who already have a knowledge of English and to whom a connected and concurrent account would naturally appeal. The notes and explanations at the foot of each page are well prepared, and give just such information as a Chinese reading English would like to have.

In the beginning there is an Analytical Outline of the whole, giving references to the Gospels Matthew, Mark, and Luke, and at the close an Index to the Gospel passages used, followed by a General Index, all which enhance the value of the work for the classroom as well as for private reading. The book should have a wide circulation.

G.

"THE NESTORIAN MONUMENT IN CHINA." S. P. C. K., London. 10/6 net, obtainable, if desired, from England, or locally at \$7.50.

Students of "things Chinese" will be grateful to Professor A. Y. Saeki, of the Waseda University, Tokio, for his most valuable volume upon "The Nestorian Monument in China."

The age of patronage, like the age of chivalry, is almost dead and it is refreshing to note that it is through the generosity of the Marquis of Salisbury that the Society for the Promotion of Chris-

tian Knowledge has been able to provide us with such an elaborate and expensive work at such a modest cost.

Romance is not common in Chinese mission work (though there are some who romance about it!). Yet no one can deny that the Nestorian Stone pulsates with romance. The Tablet refers to itself as "the Teaching Stone" of the "Luminous Religion" and in the hands of its enthusiastic interpreter it has much to teach, and makes all luminous. To congratulate this brilliant Japanese writer upon his Chinese scholarship would be an indiscretion, if not an impertinence, for all self-respecting Japanese scholars have as thorough a knowledge as any Chinese of every jot and tittle of the classics and literature of China. As well congratulate an American upon his acquaintance with English, and expect him to feel pleased!

Professor Sayce of Oxford fame, in introducing the author, says rightly that "the book is full of new light as well as of new facts." Much "will be new to most of its readers, who will be surprised to learn that it seemed possible that Christianity would be the state religion of the Chinese Empire" in the T'ang Dynasty (618-906 A.D.), the most brilliant period of the national history. The Moabite Stone and the Rosetta Stone are fairly familiar but how few realize that in the Nestorian Tablet at Hsianfu we have a priceless treasure—the one solitary heirloom of the Assyrian Christianity which came to China in 635 A.D.?

The Monument itself was erected, or unveiled, in 781 A.D. but is unheard of after the fierce persecution of 845 A.D. It appears to have been buried and to have lain for nearly 800 years until it was accidentally dug up in 1625 A.D.—only to be denounced as a Jesuit imposture! The genuineness of the inscription and its historic value are now beyond all question, and the exhaustive research of Professor Saeki has shed a flood of light upon all the problems connected with the stone.

Readers of Marco Polo and other early visitors to China will know that Nestorianism is described as a living Church in the eleventh and again in the fifteenth centuries. But like the rivers which are lost in the desert, this river of life was swallowed up in the surrounding sands of heathenism. The Syrian preachers seem to have tried to tone down the edges of their faith, to conform to their surroundings, to fraternise with Buddhism, and hence, in part, this dire Nemesis!

Professor Saeki, in a masterly introduction of 160 pages, presents us with all the fruits of his own study and those of his illustrious predecessors, chiefly Huc, Wylie, Legge, Moule, and Havret.

Part two contains a translation of the inscription, followed by nearly eighty pages of elucidating notes upon the text.

The appendices contain the full Syro-Chinese text of the inscription and the book is adorned with eight illustrations including those of the famous stone.

We are furnished also with a bibliography which is valuable and with an index which is indispensable. We miss a bibliography of Chinese or Japanese works upon the theme, and mourn that, as yet, it is Japanese scholars rather than Chinese that have studied

this ancient monument—so precious and so neglected! Who was Nestorius? Is Nestorianism extinct? or is it extant in the secret society of the Chin Tan Chiao? How far has Nestorianism Christianised Buddhism? Why did Nestorianism fail? These, and a score of other questions find their origin and their answer within the covers of this arresting work.

HELPS AND HINTS ON CHRISTIAN ENDEAVOR TOPICS FOR 1917. (*In English*). 25 cents. 勉勵會講義 (*Same as above, Chinese*). 5 cents. 勉勵會題目畧解 (*The same simplified for Juniors*). 3 cents. Mission Book Co., Shanghai.

We all recognize the importance of training the membership of our churches in the art of leading meetings. To have a service which they themselves control and conduct, means a sense of vivid personal interest. It means also a quickened sense of fellowship with the Christian movement in its working capacity, a stimulus to Bible study, practice for lay-evangelism, and other obvious benefits. In an increasing number of churches the organization of a Christian Endeavor Society has furnished this opportunity. In order to assist in the preparation for these weekly meetings, either as leaders or as hearers who also have a responsibility for the success of *their* meeting, two little booklets have been prepared by Dr. P. F. Price and his Chinese colalaborator, Mr. Yu An Loh. It is a very genuine pleasure to recommend these to all C. E. Societies and similar groups of Christians organized for mutual growth. The Topics cover a wide range, but are all intimately related to practical questions of Christian living. The treatment is fresh and suggestive, while simple and popular. Illustrations are hinted at which can be readily enlarged, and there are numerous references to Chinese life, as well as familiar classical allusions. The Chinese style especially commends itself as being at once clear and readable. Another feature is the amazingly low cost. The larger book sells for five cents, thus furnishing fifty-two miniature sermons at about one cash each. The smaller book for juniors costs only three cents. Surely, at this rate, which is evidently less than the cost of printing, *every member of every Society* ought to have his own copy.

J. L. S.

IN PREPARATION.

New Series of Commentaries on the N. T. C. L. S.

New Witness Series, ed. Dr. Parker. C. L. S.

McMurray's Practice for Teachers. A. A. Bullock.

Church and State. Isaac Mason. C. L. S.

The Pocket Companion Series by Rev. A. Murray, D.D., Trans. by J. Vale.

- (1) The Secret of Intercession.
- (2) The Secret of Adoration.
- (3) The Secret of the Abiding Presence.
- (4) The Secret of Faith Life.

D. MACG.

THE DEVOTIONAL COMMENTARY IN CHINESE.

The Devotional Commentary is a publication of the Religious Tract Society of London which has had a wide circulation and is largely used by missionaries in China and in other lands.

The Devotional Commentary aims simply and solely at helping the spiritual life of those that use it. There is no lack of commentaries which approach the text of Holy Scripture from the critical side: nor yet of those which, in addition to being critical, are exegetical. But it is difficult for Bible readers to find modern commentaries dealing with the books of the Bible solely as helps to belief and to right conduct. The Devotional Commentary is designed to fill this gap. In every case the aim is so to comment upon the words of Holy Scripture as to help the spiritual life of the reader. Every volume is primarily and distinctively a devotional volume—a book which the Bible reader can take up day by day and find it aid him in applying the words of Holy Scripture to the needs of his own personal character and life.

The Chinese translation will be designed to help that large class of our Chinese brethren who are valuable workers though they have not had the benefit of theological training. Its aim will be to deepen the spiritual life of the reader: make him a better Christian and so a better worker.

The style is to be high class Mandarin so that the book may be readily understood of the common people.

The first volumes—Genesis and Romans, by Rev. W. H. Griffith Thomas, D.D., are in the capable hands of Rev. J. Vale. Several offers of help from skilled translators have been received and it is hoped soon to have a number of volumes in hand at once.

Each volume will make a book of about 200 pages. An announcement as to price, etc., will be made when the work is a little further forward and subscription orders will be invited.

It is believed that this Mandarin Commentary on the Mandarin Bible will be warmly welcomed and largely used.

J. DARROCH, Agent for R. T. S. in China.

CHINA CHURCH YEAR BOOK, 1916, (3rd year) 中華基督教會年鑑. Edited by Rev. C. Y. CHENG, Chinese Secretary, China Continuation Committee.

This is the most wonderful 50 cent book of the year and you can get it in cheaper binding for 40 cents. It contains 440 pages, 100 articles, 20 maps and charts. 50 Chinese and 30 foreigners have been commandeered by Mr. Cheng to do his bidding in furnishing the material. The book is a masterly summary of the multifarious activities of the Chinese Church during the year. If all our helpers read it, it would be a liberal education in itself. In fact, colleges should put it on their curriculum and make their students take 90 per cent on an examination. This is the third year of issue and the circulation of the work is deservedly increasing. For some of the matter the English Year Book has been drawn on but most of the articles are original. Thus we have:—

Leading Events of the Year in China, Hon. C. T. Wang.
 A Year of Revival Meetings, Rev. Ding Li-mei.
 Lecture Department of the Y. M. C. A., D. Z. T. Yui.
 Education in China, Rev. F. L. Hawks Pott, D.D.,
 The Leprosy Problem in China, Dr. Henry Fowler.
 Survey of Social Service in China, Prof. D. H. Kulp, II.
 Industrial Work in China, W. H. Gleysteen, Peking.

The accomplished editor is the soul of the work and himself contributes two notable articles:—

Leading Events in the Life of the Church.

A Year's New Books and Publications.

Of course the activities of the China Continuation Committee, especially in matters relating to the Chinese Church, are here authoritatively recorded; in fact, we believe that, apart from other excellent service, the Chinese Year Book is the finest fruit of the great conferences. If the Chinese churches get the Year book habit and carefully study these illuminating chapters, the exercise will go a long way to that consummation devoutly to be wished, viz., a self-supporting, self-governing, and self-propagating Church. This Year Book will also help the scattered Christian communities to realize that they are one whole and the Church will find its soul. Already that Church has attained to a measure of self-consciousness. A course of reading in this series of Church Year Books undoubtedly minimizes the handicap of our divisions and if by and by the Chinese churches approach the ideal of one Chinese Church for China, the impartial historian of the future will give due credit to this work. As far as we know no other of the great Asiatic churches has as yet a similar book in their vernacular. Would that they might have such an excellent volume to be the stimulus and guide of their work as these volumes are in China. We congratulate Pastor Cheng on this portion of his labour for the general good.

Copies of 1914 and 1915 are now offered at half price, if ordered with 1916 issue. We must not omit to add that even foreign missionaries will find things here that are deeply interesting; at all events they should do all they can to circulate the volume.

D. MACG.

We have received an advance sheet showing the Contents of the January issue of the *International Review of Missions*, such as, Survey of the Year 1916, including China, Japan, etc.; Japanese Nationalism and Mission Schools in Chosen; Realities of Missionary Life; the Place of the Home in the Work of Foreign Missions, etc., all of which give promise of a most interesting number, and is, we are sure, but an exponent of what may be expected all the year through. As this Quarterly is so ably conducted and has no higher aim than to serve the best interests of the missionary body, it is heartily recommended to all who seek to attain the greatest efficiency as well as proficiency in their work.

Correspondence

PROGRESS OF LUTHERAN UNION.

To the Editor of

"THE CHINESE RECORDER."

The RECORDER for July, 1915, contained a report of the Union Lutheran Conference held in April that year at the Central China Union Lutheran Theological Seminary at Shekow. It had for a long time been felt in the various Lutheran missions, that these, in order to contribute the best of which they were capable toward the building up of the Church of Christ in China, ought to get together among themselves in some kind of a federation or organic union. To this end was held the conference at Shekow in April last year. Most of the Lutheran missions in Central China participated in this conference. As shown in the report above mentioned this conference really attained more than the promoters of it had dared to hope for. It revealed a strong desire on the part of practically all who were present that the various Lutheran missions working in China might eventually be merged in one united "Djung-Hwa Sin-I-Hwei."

To this end the conference elected a "continuation committee" called the Temporary Council of the Lutheran Church of China, and this Council in turn appointed sub-committees on Church Organization, Common Church Book, Literature, and Union College, these committees to be responsible to and work under the direction of the Council.

During the year and a half since the conference the committees have all been at work,

and have reached a point in their work that made it seem wise to call a meeting of the Council. Such a meeting was held at Shekow on the 20th and 21st of October this year. All members of the Council were present.

It being reported that all the committees expected to be ready to present final reports some time during the coming year, the question arose of when and where to hold the next General Conference. A proposition was laid before the Council by the Lutherans who summer on Kikungshan. Next year being the Quadri-Centennial of the beginning of the Reformation, the Lutherans of the Kikungshan community have decided to commemorate this event in a series of meetings and services to be held during the last week of August (26th to 29th), and to suggest to the Council to call a General Lutheran Conference to be held on Kikungshan in connection with this Reformation Festival. The Council hopes, however, that many missions not represented at the last General Conference and having no representative on the Council, will send delegates to the next General Conference, and therefore did not wish to act in this matter without having submitted the question to the various missions for their advice. A circular letter is being sent to the Chairman and Secretary (or some other member) of each of the Lutheran missions listed in the Directory of Protestant Missions in China. It is earnestly hoped that all will respond, and that the next General Conference, whether held on Kikungshan in August, or at some other place

later in the year, may be representative of all Lutheran missions in China and able to do much toward making the "Djung-Hwa Sin-I-Hwei" an actual fact.

A goodly number of other matters were considered by the Council. Thus steps were taken to secure an authorized translation of the Augsburg Confession. The Literature Committee was requested to prepare and publish a book on the Reformation, to be ready for the Quadri-Centennial next year. As a missionary allocated to do literary work will soon become editor of "The Lutheran," at present published as a monthly, it was recommended as soon as possible to expand the paper into a bi-weekly, and ultimately a weekly. While grateful for the work that has been done by way of preparing Christian hymns for the Chinese Church, it was felt that the Lutheran Church possesses a wealth of hymns as yet not accessible to the Chinese Church. A committee was therefore elected to edit and add to the already existing material with a view to having the draft of a Union Lutheran Hymnal ready to lay before the General Conference. In all branches of the Lutheran Church the periscopes of the Ancient Church are used. But to these the various national churches of Europe have added series of their own, none of which are entirely uniform, and therefore not suitable to be adopted by all parts of the Chinese Lutheran Church. In view of this fact a committee was appointed to work out a uniform system of periscopes for the Church in China.

The College question called forth a lively debate. Two main propositions were discussed. The

one plan calls for two colleges for Central China, one to be located somewhere in Hunan, the other in Honan. The other plan calls for one central institution to be located near Hankow, preferably, perhaps, in the vicinity of the theological seminary at Shekow. While no vote was taken the debate seemed to indicate that the majority of the members favored the latter plan. There was only one opinion as to the primary aim and purpose of such an institution, viz., to turn out well-trained men willing and able to enter the direct service of the church as pastors, evangelists, teachers, physicians, etc., and that therefore special thought must be taken not only to thorough scholarship, but even more to creating and maintaining an atmosphere of positive Christian influence.

The Committee on Common Church Book reported progress. Drafts were ready in Chinese and English of (1) The Fuller Form for Morning Service, (2) The Shorter Form for Morning Service, (3) Order of Service at Out-stations where no pastor is present, (4) Order of Communion Service (Chinese only). The committee was urged to continue its work along the same general lines with a view to having the draft of a complete Church Book ready to submit to the General Conference.

The Committee on Organization met before and after the session of the Council. This committee has its work well in hand. The rough draft of a constitution drawn up at the 1915 conference is being revised and amplified. The plan calls for one general organization to be divided into Synods, each of the present missions constituting a Synod.

More might be reported but the above will show the reader along what lines the work is being done, and should be encouraging to all who hope for its final and not very distant consummation in "The Lutheran Church of China."

N. ASTRUP LARSEN, *Secretary.*

THE MISSIONARY HOME.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It may be desirable to make it known through your next issue, lest any misapprehension arise from reading the letter from Dr. Price in the November RECORDER, that it is for the present intended to continue the Home as usual. The kindly written words of that letter echo the many such messages that have reached us to similar effect since it became known that in consequence of our sense of inability to keep it on much longer we had a desire to be relieved of its care.

It was with the hope that an effort might be undertaken in some way to arrange for its being put on a permanent basis *before* we do find it necessary to close it, rather than wait till that has been done, ere going to work to 'fill the gap' when the Home was closed, that we did mention the matter at all. My wife and I so much feel what a difficulty it would make for those who had always depended on finding a ready access whenever necessity arose, to some day discover it had ceased to be without any other means having been provided to meet the case; this has led us to reconsider the discontinuance *at once*. We cannot, however, prom-

ise to continue for any length of time. Probably we may keep open to the end of next year (1917) or so, hoping possibly some persons may be found in the meantime who would feel led to undertake it after us.

Yours truly,

EDWARD EVANS.

SHANGHAI, December 20th, 1916.

KIKUNGSHAN SCHOOL FOR MISSIONARIES' CHILDREN.

To the Editor of

"THE CHINESE RECORDER."

A recent number of the RECORDER spoke of schools for missionaries' children. There is one such school which your correspondent has not seen mentioned in your pages, viz., Unity School on Kikungshan. This school has existed for a number of years, but it is only this last year that it has been able to move into its own home, a fine new brick building of full basement and two stories. The school has accommodation for fifty to sixty children. It belongs to four American Lutheran missions working in Honan and northwestern Hupeh. The home constituency of each of these has allocated \$1,000 gold for a building. But owing to war prices and other unforeseen contingencies the building has cost nearer twice the original estimate of \$4,000 gold. Last summer several thousand taels for equipment were raised by private subscription among the members of the four missions. The school aims to give the equivalent of an American high school education. Last year the school had only two teachers. But this

year a pastor and his wife (a trained nurse) and a matron have been added to the staff. At present there are about thirty children in attendance. As long

as there is room the school is glad to welcome children from outside the four coöperating missions.

CORRESPONDENT.

Missionary News

The Thirteenth Meeting of the Executive of the China Continuation Committee.

E. C. LOBENSTINE.

The thirteenth regular meeting of the China Continuation Committee was held in Shanghai on November 20-22nd, 1916.

There were present: Rev. Shen Wen-ch'ing, Chairman; Dr. R. C. Beebe, Rev. Z. T. Kaung, Rev. Liu Fang, Rev. J. Walter Lowrie, D.D., Rev. J. T. Proctor, D.D., Rev. Arthur H. Smith, D.D., and David Z. T. Yui, Esq., and the Secretaries.

Reports of Secretaries: The Chinese and foreign secretaries presented reports covering the Committee's work since the Annual Meeting. This included the printing and mailing to every missionary family in China, and to the home offices of societies carrying on work in China, the "Proceedings" of the Fourth Annual Meeting; the preparation and issue through the Christian Literature Society of the "China Mission Year Book" and the "Directory of Protestant Missions"; the preparation of most of the material for the third issue of the "China Church Year Book," and the printing of statistics furnished by the Missions; the work of Rev. A. L. Warnshius in connection with the Forward Evangel-

istic Movement, and the big task of beginning to classify and make available for ready reference the information regarding missionary and church work that has thus far been gathered by the Committee. During these months both the Chinese and foreign secretaries and the national evangelistic secretary have attended a number of conferences and meetings of various kinds in different parts of China and have delivered addresses on the Committee's work.

Resignations: Resignations from the Committee, of Rev. Bishop J. W. Bashford, L.L.D., and of Rev. J. T. Proctor, D.D., owing to their expectation of being out of China until after the next annual meeting, were accepted. The vacancy thus made on the Executive Committee was filled by the election of Rev. G. A. Clayton, and on the General Committee, by the election of Rev. C. H. Fenn, D.D., and Rev. J. V. Latimer.

Mr. Hoste's resignation from the Chairmanship of the Committee on Comity, owing to the unexpected delay in his return to China, was not accepted.

Additions to Special Committees: The following persons were elected members of Special Committees, their names having been recommended by members of these Committees.

Forward Evangelistic Committee: Rev. J. H. Blackstone, Nanking, Ku.; Dr. Frank A. Keller, Changsha, Hunan; Dr. F. J. Tooker, Siangtan, Hunan; Rev. A. J. Brace, Chengtu, Sze., (corresponding member). *Curriculum Bible Study:* Arthur Rugh, Esq., Y.M.C.A., Shanghai; Rev. W. M. Smith, Soochow, Ku.; Rev. H. G. Brown, M.A., Chengtu, Sze., (corresponding member); and Rev. H. F. Rudd, Ph.D., Suifu, Sze., (corresponding member). *Bible Study for Preachers and Pastors:* Rev. Alexander Paul, Wuhu, Anhwei. *Survey and Occupation:* Rev. H. J. Openshaw, Yachowfu, Sze., and Dr. F. J. Tooker, Siangtan, Hunan (both corresponding members). *Administration of Mission Organizations on the Field:* Rev. F. W. Bible, Hangchow, Che. *Administration of Union Institutions:* Rev. J. L. Stewart, Chengtu, Sze., (corresponding member).

Nominating Committee: In view of the difficulties which the Nominating Committee experiences at each Annual Meeting, in its endeavor to make the China Continuation Committee and its Special Committees truly representative of the many different interests represented by the Missions and Churches in China, it was voted to instruct the Secretaries in consultation with the Chairmen of the Special Committees, to make a full study of the problems connected with the work of the Nominating Committee at the Annual Meeting, and to report at the next meeting of the Executive.

Associate Chinese Secretary: Correspondence with the Wesleyan Methodist Missionary Society regarding the call to Rev.

Shen Wen-ch'ing to become Associate Chinese Secretary, was read. Mr. Shen stated that it would probably be necessary to wait until the next meeting of the Synod, in February, 1917, before a final answer could be given. The whole matter was entrusted to the Committee appointed at the previous meeting of the Executive, with power. This Committee consists of: Rev. J. Walter Lowrie, Mr. David Z. T. Yui, Dr. R. C. Beebe, and the Secretaries.

Religious Liberty and the movement to make Confucianism the State Religion: A letter from the Kiangsu Federation Council to the China Continuation Committee, in connection with the present movement to make Confucianism the State Religion in China, was read. Rev. Ch'eng Ching-yi and Dr. J. Walter Lowrie were appointed a Committee to confer with Rev. R. T. Bryan, D.D., and Rev. Ku Chia Sh'ing, the Chairman and Secretary of the Kiangsu Federation Council, regarding the thought of the Council in the matter, and to draft a suitable reply.

The Executive Committee spent a large part of the time at this meeting discussing this important question and the possibility of its rendering any assistance to the efforts of the Chinese pastors in different parts of China, in their endeavor to safeguard the religious liberty created by the Constitution.

It was voted that in view of the seriousness of the situation created by the pending action of the Chinese Parliament on questions closely related to religious freedom, and the general movement of Chinese Christian leaders to influence

the action of Parliament, all members of the China Continuation Committee in and near Shanghai be urged to meet with the Executive Committee on Wednesday morning, November 22nd, at 10 o'clock, in the office of the Committee, to confer as to whether or not any action on the part of the Executive Committee is possible and desirable.

The following additional members of the China Continuation Committee were present at a session on Wednesday, November 22nd, from 10.15 to 12.15, to discuss this matter: Dr. H. Fowler, Rev. Hwang Sui-ch'iang, Dr. P. F. Price, Dr. W. Hopkyn Rees, Rev. Otto Schultze, Archdeacon Shen Tsai-sheng, and Rev. A. L. Warnshuis.

Dr. F. L. Hawks Pott expressed his regret at being unable to be present and gave his opinion in regard to the nature of the action which the China Continuation Committee might well take.

As a result of this conference, the following two actions were passed: (1) That Rev. Cheng Ching-yi be set aside for a time to proceed to Peking *in a private capacity*, in order to render the churches throughout China such service as he can and as they may desire, towards the safeguarding of their religious liberty. (2) That Mr. Cheng be authorized to print and circulate among church-members and members of Parliament a collection of such articles bearing upon religious liberty as he may deem wise.

Mission Comity: Correspondence was read from a number of different Missions regarding the work of certain societies with whom there had been

friction, and asking the China Continuation Committee's assistance in securing some agreement. The foreign secretary was instructed to confer with representatives of these Missions regarding their policy in relation to the work of other societies.

It was also voted to call the attention of the Special Committee on Comity, in the preparation of its Annual Report on the principles of comity, to the desirability of making a careful study of the extent to which breaches of comity exist in China at the present time.

Christian Literature: The Executive Committee made an appropriation of \$250 for the expenses connected with the work on the Survey of Christian Literature until the Annual Meeting in May, 1917; and also that in the event of Mr. Clayton becoming General Secretary of the Religious Tract Society of North and Central China, an additional grant of \$115 be made, if necessary, for the rent of an office in the Religious Tract Society building in Hankow.

Medical Education for Women: A letter was read from Rev. H. S. Galt, D.D., Secretary of the North China Council of the American Board of Commissioners for Foreign Missions, containing the following resolution passed by that Council:

"Voted that the Council, through its English secretary, express to the China Continuation Committee its conviction of the importance of medical education of the highest grade for Chinese women, and urge that until such time as the China Medical Board is ready to undertake the support of such work, generous provision be made for it in connection with some of the Union universities."

Voted to refer the letter to the China Medical Missionary

Association for such action as it may deem wise, with the request that it point out what service, if any, the China Continuation Committee can render in the matter.

Correspondence with Japan Continuation Committee:

A letter was read from the foreign secretary of the Japan Continuation Committee notifying the Committee of its acceptance of the Committee's invitation to send delegates to attend the next Annual Meeting of the China Continuation Committee, and inviting the China Continuation Committee to send representatives to attend the Annual Meeting of the Japan Continuation Committee, which will be held next in October, 1917. The Committee expressed its gratification that such a deputation was assured.

Proposed Missions' Building:

A report of the developments connected with the proposed Missions' Building in Shanghai was made by the foreign secretary.

The following action was taken by the China Council of the American Presbyterian Mission, North, at its meeting in October, 1916:

"The Council would express its appreciation of the services of Mr. Lobenstine in acting as our representative during the past years in carrying on correspondence and in making plans looking toward the securing of a union Missions' Building at 18 Peking Road, or at some other suitable place, and would ask him to continue to act in this same capacity for another year in conference with our *ad interim* Mission Press Committee.

"The Council would express its earnest hope that satisfactory arrangements can be made with the British and Foreign Bible Society for the use of their property at 17 Peking Road, in providing, with our own, a suitable site for the proposed building; for

both pieces of property will be needed to furnish the approach and adequate building space.

"If, however, the British and Foreign Bible Society is not favourable to the plan, we would favour the sale of our property on 18 Peking Road and the use of money thus set free, in securing elsewhere suitable property for the erection of this important building."

The Executive of the China Continuation Committee passed the following resolutions:

VOTED to express the Committee's appreciation of the fact that the movement to secure a Missions' Building has been materially advanced by the action of the China Council of the American Presbyterian Church Mission, in regard to the use of its property at 18 Peking Road.

VOTED that in view of the fact that both Bishop Bashford and Dr. Proctor are about to visit the United States, they be requested during their stay in America to co-operate with the Treasurer of the Board of Foreign Missions of the Presbyterian Church in America, and others interested in the proposed Missions' Building, and that the foreign secretary be instructed to keep them informed of any further developments in China.

Emergency Fund: The Foreign Secretary reported the receipt in May, 1916, through Dr. Mott, of G. \$2,000, in response to a cablegram from the Committee. It was voted to express to Dr. Mott the Committee's very hearty appreciation of his assistance in this matter.

Finances: The financial statement of the Treasurer for the first six months of the fiscal year (April 1st to September 30th), was read and found satisfactory.

The secretaries were authorized to transfer from unexpended items in the budget a sum of Mex. \$500, for the use of the Special Committees, if this is found necessary.

It was also voted that a sum not to exceed Mex. \$100 be appropriated as a subsidy to the Mission Book Company on sales of the "China Church Year Book" to retailers outside of Shanghai, such subsidy to equal 10% of the list price of the book.

The Next Annual Meeting: It was voted to accept with the hearty thanks of the Committee, Dr. D. Duncan Main's very cordial invitation that the meeting be held in Hangchow. (The date of the meeting: April 26th-May 1st, 1917.)

The Next Meeting of the Executive: It was decided that the next meeting of the Executive be held in Shanghai during the latter part of February or some time in March, so as if possible to take advantage of the Chairman's presence as he returns from America. It was left to the secretaries to determine the exact date of the meeting.

Report of the Committee on Religious Literature: Adopted by Foochow Methodist Annual Conference, November 28th, 1916. We recommend:

1. That each District Superintendent, in co-operation with the missionary-in-charge, provide a depot for the sale of Bibles, hymn-books, and tracts.

2. That preachers urge members to undertake the sale of single copies of gospels and other single books of the Bible among their acquaintances.

3. That every candidate for baptism and church membership should be required to have his own Bible and hymn-book.

4. That preachers urge members to subscribe for church papers, especially the *Chinese Christian Advocate* and the *Young People's Friend*.

5. That in each District a person be designated to manage the circulation of literature.

6. That the Manager of the Methodist Publishing House be requested to make the Foochow Branch a Conference depot for the selling of the books recommended in this report and, in general, of books needed in our church work.

7. In addition to books already in stock at the Press in Foochow, we recommend especially the following books in Chinese for publication and sale there:

(1) Prof. Ford's Handbook for the Study of Matthew (MS. now nearly ready).

(2) Bishop Henderson's pamphlet of methods in the Forward Evangelistic Movement. (Already printed.)

(3) Mrs. Sites' pamphlet on the Korean plan of Bible Study. (Already printed in Chinese and English.)

(4) China Continuation Committee's Bulletin No. 5 on the Forward Movement and Special Week of Evangelism. (In Chinese and English.)

(5) The new Romanized Primer prepared by Mrs. Brewster. (Already printed.)

The Bible Success Band Calendar and the Distribution Society's leaflets are free, but should be kept in stock.

8. That a person be appointed to promote the distribution of Religious Literature to all the Districts of the Conference.

Early in November, Rev. F. H. Liao and Rev. S. H. Littell were invited to the Y. M. C. A. building to meet a group of more than twenty men who have decided to become Christians and have indicated their preference for the Sheng Kung Hui. They found that forty young men, including these new converts, have formed a society for the purpose of religious study, and under the direction of church communicants are preparing for baptism and confirmation.

Rev. R. E. Wood of Wuchang was asked by the Scotch, Swedish, and American Church Missions, Ichang, to be the missionary for a series of eleven days' evangelistic meetings held there this month (November). He preached twice daily to an audience of from 100 to 200 in the afternoon and 500 to 1,000 in the evening. At the latter there were two speakers, one from each mission daily, in turn, besides the missionary. The meetings were held in the Temple of the God of Fire, loaned especially by the magistrates for the purpose.

The order was splendid and much interest was manifested. 373 names of possible enquirers were enrolled by the Chinese Christian workers, who mingled freely with the people before and after the services, talking with them singly or in groups. Later the enquirers were visited in their homes, and about 100 of them were gathered together at the first meeting for instruction.

Meetings for women were held during the mission at the various chapels, with equally encouraging results.

Report of Committee on the Forward Evangelistic Movement.

Adopted by Foochow (M. E.) Annual Conference, November 1916. We recommend the following:

That this Conference heartily endorse the general plan of the Forward Evangelistic Movement and the Special Week of Evangelism. In preparation for the work we ought all to unite on the following:

1. That each district make definite plans, immediately, for the Special Week of Evangelism and the preparatory work.

2. That we try as far as possible to get each member to work and pray definitely for one person and to win him to Christ this year.

3. That each circuit hold a special weekly prayer-meeting for intercessory prayer,—and Saturday evening is suggested.

4. That we make it our prime ideal in our evangelistic work to bring into the church the whole immediate family of every church-member.

5. That each district appoint an Executive Committee to promote these objects both before and after the "Special Week."

6. That each preacher be asked to buy Bulletin No. 5 of the China Continuation Committee on the Forward Evangelistic Movement (price two cents per copy), and that each district superintendent receive them for the preachers of his district.

7. That the present Committee be continued, and authorized to act as an Executive Committee to promote that work throughout the Foochow Conference.

**Biennial Conference of the China
Medical Missionary Association,
and the National Medical
Association.**

The Biennial Conferences of the China Medical Missionary Association and the National Medical Association of China are to convene in Canton from the 20th to the 27th of January.

Joint sessions will be held for hearing papers read, and for discussions of same.

Arrangements have been made with the s.s. "China" to take delegates from Shanghai to Hongkong, and return for the reduced rate of \$40.00 U. S. gold. s.s. "China" will leave Shanghai on the afternoon of January 17th, and leave Hongkong on its return trip at 1 p.m., January 31st.

The Conference will open on the evening of January 20th, with a reception at the new Y. M. C. A. building.

On the following day—Sunday—a sermon will be delivered by the President, Dr. W. H. Venable of Kashing.

Monday morning the first business session will open at 9 o'clock in the auditorium of the Y. M. C. A.

Our readers will thank us for calling their attention to an advertisement appearing in this number. The Rev S. Couling, M.A., is about to issue a large and comprehensive book dealing with China and things Chinese. He has given long years of careful study to the work and, as Secretary of the Asiatic Society (North China branch), he has had unique opportunities of keeping in touch with all the best books and of

gleaning largely from a multitude of works which are inaccessible to the general reader. His wide experience as a missionary among the people is here laid under tribute to serve all. Mr. Couling, who has the instincts of a scholar, has delved deeply and wisely, and the result is a book which cannot fail to be invaluable. The range of topics is itself a proof of this. We feel sure that the missionary body in particular will welcome this thesaurus, with its key to many doors hitherto closed or only accessible to the few. A few friends have assisted in preparing articles on special subjects, and Mrs. Couling has prepared a very careful synopsis of the history of Christian missions.

F. H. Hawkins, Esq., LL.B., Foreign Secretary of the London Missionary Society, is expected in China this summer on a visit to the stations of the Mission, and more particularly in connection with developments in educational union work.

Dr. E. J. Peill, Rev. A. G. Bryson, and other members of the L. M. S. staff, are leaving for the "front" for non-combatant service.

The China Medical Board has now taken over the compound of the L. M. S. in the East City of Peking, the Mission having moved its schools and residences to the West City. Plans for the erection of a new Church building in close proximity to the old compound are maturing, and this will be an independent church, purely Chinese, which owes so much to the activity of the Rev. Cheng Ching-yl.

Evangelistic Items.

The Special Week of Evangelism, January 28th-February 4th, will probably be observed in all the provinces of China. Kweichow and Yunnan are the only two provinces from which no letters have yet come to say that there also the churches will unite in this concerted movement, and this is probably due only to the long distance and the time required for the mails to come. Such a nation-wide united movement should bring great blessing to the churches and should also result in leading large numbers to decide to become followers of the Christ. Such fruitfulness, however, will be the result not of mere external organization but will be measured by the depth and strength of the spiritual life of the Christians. The emphasis must not be misplaced.

The special series of eight evangelistic articles prepared for publication in the daily newspapers during the Special Week of Evangelism have been applied for by missionaries in practically every large city in China that has had time to reply since the announcement of these plans in November. It appears therefore that with very few exceptions every important newspaper in the whole country will publish these articles. Brief suggestions regarding successful methods of following up such advertising have also been sent to each of these cities. This special effort should enlist the prayers of the whole church in China, that these newspaper articles may lead many to come to the churches to inquire further whether these things are so.

The Presbyterian Synod in Manchuria has appointed Rev.

Chuang Chen-sheng and Rev. Wm. MacNaughtan as full-time secretaries of the Forward Evangelistic Movement. They have been visiting all the centers in the Scotch and Irish Missions, meeting with the leaders and holding evangelistic meetings. Three or four days are spent in each center. The meetings for the church members consist in Bible study for the deepening of the spiritual life, and in the discussion of plans of evangelistic work, in which the aim is to secure the appointment of a responsible local committee and the adoption of a definite programme of work. The evangelistic meetings have been fruitful in enlisting enquirers, and have also encouraged and stimulated the Christians.

The article on "Is the Korean Plan of Bible Study Workable in China?" which was published in the October number of the CHINESE RECORDER has been translated into Chinese, and can be obtained from the Mission Book Company, Shanghai, and the Methodist Publishing House in Foochow.

The Handbook of the Methodist Forward Movement has been translated by Rev. W. S. Bissonnette of Kutienhsien, Fukien, and can be obtained from the Mission Book Company, 18 Peking Road, Shanghai, as well as from the Methodist Publishing House, Foochow. The price is two cents a copy. The Handbook is full of suggestions regarding methods in aggressive evangelistic work, which can be applied in other than Methodist churches.

A. L. W.

Notes from the Field.

Chinese Christian leaders throughout the country have been deeply stirred by the proposal to introduce into the Constitution a clause making Confucianism the basis of all moral character (孔道爲修身大本). Telegrams and letters have been sent from many parts of the country and a number of local Christian organizations have sent men to Peking to seek to safeguard the religious liberty of the Chinese. Roman Catholics and members of other religions are co-operating with the Protestants in this movement and have organized a local committee in Peking, which meets from time to time and reports on the progress made and makes plans for the future. President Li Yuan Hung granted an interview to representatives of this committee a short time ago. There were four members elected to represent the committee and the two Protestant members were Rev. C. Y. Cheng and Rev. S. C. Hwang. The President expressed himself as in sympathy with their purpose and as favouring religious liberty for his people.

Plans for the Week of Evangelism are steadily progressing. Each week brings word of new organizations and churches that are deciding to co-operate. Each church and local community is planning in a way best calculated to make it a success. It will be most instructive to learn of the methods followed and of the results of the year's work in preparing for, carrying through, and following up the plans of the "Special Week of Evangelism."

In one mission college the regular "Sunday school" period of the students for the month

preceding the week of evangelism will be given over to a training class for Christian workers. A Christian Home Club has been organized, the object of which is to help the members of the students' families to become Christians, and on their own marriage to establish Christian homes. Special prayer meetings are being held and regular efforts are being made by the students to win the non-Christian ex-students to Christ.

The importance of the "family altar" in fostering the Christian life is recognized by all, yet it is to be doubted whether missionaries and Chinese pastors know how far regular family worship exists in the homes of Christians. One lady missionary has devised a simple little card which the pastor is using with members of the congregation in order to find out how regularly family worship is being held. It is a small inexpensive Chinese card, two by eight inches, with a hole punched at the top for convenience in hanging up the record card in the home. At the top are the following words 家庭禮拜憑單. On two lines below follow these words 每一次家庭禮拜划一个十字. Then there are three columns, headed respectively, 第一月, 第二月, 第三月. Each time worship is held the head of the family or some one definitely appointed marks a cross in the proper column.

The Sub-committee on Family Worship, most of the members of which are in Nanking this year, has secured the hearty co-operation of most of the Chinese pastors of the city in studying the extent to which family worship exists in the homes. The foreign secretary of the

committee is Mr. E. P. Gish, Foreign Christian Mission, Nanking.

Mr. Sherwood Eddy writes that he hopes to be able to return for a series of evangelistic meetings in the early part of 1918 or during the fall of 1917. Mr. Eddy has spent the last six months working for the soldiers at the front or amongst those in training in England. His work is being greatly blessed.

Rev. G. A. Clayton of the Wesleyan Methodist Missionary Society has been released by his Society for a period of five years to act as the agent of the Religious Tract Society of North and Central China, a task for which he is peculiarly well qualified.

The interest in the subject of some simplified writing of the Chinese colloquial continues. A number of different systems exist in addition to the several systems of Romanized. Like the Romanised these make use of the same general plan of using initials and finals, but differ in that they are generally parts of Chinese characters instead of Roman script. A prominent Chinese Christian informs us that "A movement was started by Mr. Wang Hsiao Hang about ten years ago to secure the use of some simplified form of Chinese writing. Later, in the second year of the Republic, the Ministry of Education took the matter up and called a Conference on the subject, and a new system was formed. There is a head office for this system in Peking. Many normal schools have been started. Books and magazines have been published, and many schools exist in Peking, Tientsin, and other metropolitan cities, the expenses of the work being borne by the government.

Rev. Samuel Zwemer, the well known missionary to the Moslems, and author of numerous works on Mohammedanism and kindred subjects, is hoping to visit China during the coming year. At present Mr. Zwemer is resident at Cairo where he is at the head of a large and most influential Mission Press, which supplies evangelistic and apologetical literature for the entire Moslem world. It is the hope of Mr. Zwemer that, during his visit to China, he will be able to visit the Mohammedan communities here and do considerable evangelistic work among them. The time of his visit and the evangelistic campaign among the Mohammedans in China is not definitely known, but it will doubtless be some time in the early fall.

E. C. L.

Mr. Chang Po Ling's Visit to Kirin.

Mr. Chang arrived in Kirin on Friday, October the twenty-seventh. That afternoon he addressed a meeting gotten up to welcome him by some of the principal teachers and leaders in educational circles. The meeting was held in the government Middle School. There were eighty present. It was easy to see the esteem in which he was held, and the attention given to his words was marked.

On Saturday he spoke in four of the principal boys' schools, in the chief girls' school, and in the Y. M. C. A. Everywhere he had a splendid reception. Before his arrival it was doubtful whether he would be received in the Normal School or not. The headmaster has been distinctly inimical to the Y. M. C. A. The headmaster of the Agricultural

School refused the offer of a visit, yet on Friday the Normal School brought particular pressure on him to go and speak to the students, and on Saturday before seven thirty a.m. the Agricultural School proctor arrived with a similar request and would take no refusal. Chang went and delivered very fine addresses, particularly in the former. It was a great sight to see that audience, a great room packed to overflowing with close upon four hundred excited boys. At the agricultural school there was an audience of eighty. The scene at the Middle School was another like the one at the Normal School. Four hundred boys in their teens and early twenties were packed close in a large room, all standing, all eager. At the Provincial Model School there was an audience of a hundred and twenty to a hundred and fifty attentive pupils; in the Girls' Normal School, one of three hundred.

That night, for the great meeting of Chang's visit, the Hall at the Y. M. C. A. was packed with three hundred and fifty students. A splendid apologetic for Christianity was offered and an appeal made for enrollment for further study. Ninety-one students handed in their names.

The next morning, Sunday, Mr. Chang addressed a meeting of eighty of the primary school teachers in the Mo Fan Chu. It was a very fine meeting. At eleven o'clock he preached in the church, and in the afternoon made an evangelistic appeal in a public hall. Two hundred were present and thirty-nine (twenty-one of whom were students) handed in their names for further study.

For five weeks before Mr. Chang's coming, a leaders' class

met regularly twice a week, for teaching, discussion, and training in Bible class leadership, and prayer. There were eighteen Chinese members of this class. It was conducted by Dr. Grieg. The discussions were profitable, and the meetings distinctly successful.

"Retreat Conferences."

The General Secretary of the China Sunday School Union has just returned from a series of three so-called "Retreat-Conferences," for Chinese and foreign leaders, each lasting two weeks, held in Chuchow, Kaifeng, and Hankow, during October, November, and December. Each gathering contained certain features of a "retreat," a "conference," and a "school".

A "retreat," in that the church leaders, withdrawing from the stress of their regular duties, sought the Master Teacher, that by a fuller indwelling of His Spirit they might become "apt to teach." Special devotional sessions were held each day for this purpose, from 9 to 10 a.m., and from 7 to 7.30 p.m.

As a "conference" the leaders discussed together various solutions of the "Conference Problem," viz., "How to enlist, train, and use the adult lay members of the church, for effective Bible study and teaching, personal evangelistic work and Christian service."

As a "school," they studied and sought to master the technique of certain definite forms of Bible study and teaching. (Many of these methods, and especially the so-called "problem method," are outlined in the September 1916, *China Sunday School Journal*.)

The need of study and work along the lines suggested is of course evident to all. This need is shown specifically in the statistics of some thirty-eight congregations which were reported upon and surveyed at one of the Conferences. These churches were typical and represented not only a metropolitan centre but outlying country districts as well. The thirty-eight congregations contained 2,400 male and 1,300 female communicants, making a total of 3,700 communicant members, or an average of 100 in each church. In connection with these churches there were approximately 1,400 inquirers reported, making a total Christian community of some 5,000. Of these only 1,300 were reported as in Sunday schools, 500 in adult Bible classes. These figures emphasize the need of both Sunday school work and adult Bible class work.

Inasmuch as probably 80 per cent of the 3,700 communicant members are adults we would hope to find at least that number attending adult Bible classes. There would seem no reason why inquirers also should not be included in these classes. A conservative estimate would thus call for at least 5,000 adult Bible class members in the thirty-eight churches.

A minimum Sunday school membership would include the total number of Christians, 5,000, plus the children and youth in the homes of the church membership. The communicant membership was reported to be contained in 1,200 homes: reckoning three children to a home, we

would have at least 3,600 children to add to the 5,000 Christians above. Non-Christians would also be sought as Sunday school members, making a conservative call for a 10,000 Sunday school membership in these thirty-eight churches instead of the present report of 1,800!

The delegates looked forward on their return, to work along certain definite lines, for example:

(1) A survey of the tasks, workmen, incentives, appliances, and material available in the individual church.

(2) A definite enlistment campaign to secure members for the Sunday school and adult Bible class work.

(3) Adequate preparation in the individual churches for the training and use of the membership in carrying the Bible lesson, as studied in the Sunday school and Bible class, into specific lines of Christian activity.

(4) The observance of the "Week of Evangelism" as suggested by the Forward Evangelistic Movement special committee of the China Continuation Committee.

(5) A determination and methods for increasing the number and ability of Bible teachers from the lay membership. To that end at least two "Teacher Training Preparation Classes" were urged, for each church: one to consist of the young people, who would there be in training and use as helpers in the Primary and Junior departments of the Sunday school; and the other for adults, for work in all departments of church activity.

EAST CHINA EDUCATIONAL ASSOCIATION

FOURTH ANNUAL MEETING

Martyrs' Memorial Hall, Shanghai

Thursday, January 25, 1917, at 9 a.m.

VOCATIONAL EDUCATION AND THE CONSIDERATION BY THE SCHOOL OF THE START IN LIFE

9-9.15 *Devotional Exercises.*

9.30 " *Vocational Education.* That is, under the social and economic conditions which confront us in China, what are the possibilities of vocational education?" ... P. W. KUO, B.A., PH.D.

10.00 *Discussion.*

10.45 *Science in Elementary Schools* ... Mr. JOHN H. JENNINGS, B.A.

11.15 *Discussion.*

Thursday Afternoon, at 2.00

2.00 *Business:*—Reports, Appointment of Committees on Auditing, Nominations, and Resolutions.

2.30 *How Educate Girls for Life Duties.*

Lower Primary ... Miss E. A. LOVE.

Higher Primary ... Miss JUNIATA RICKETTS.

3.15 *Discussion.*

Friday, January 26, at 9 a.m.

MIDDLE SCHOOL PROBLEMS

9.00 *Devotional Exercises.*

9.15 *Functions of the Principal* ... Rev. D. W. RICHARDSON, M.A., B.D.

9.45 *Discussion.*

10.15 *The Teaching of Chinese* ... K. S. LIU, PH.D.

10.45 *Discussion.*

Friday Afternoon, at 2.00

2.00 *School Records* ... Mrs. LAWRENCE THURSTON, B.S.

2.30 *Discussion.*

3.00 *Teacher Improvement* ... Rev. CHAS. S. KERN, M.A.

3.30 *Discussion.*

Saturday, January 27, at 9 a.m.

SECTIONAL CONFERENCES

9.00 *Devotional Exercises.*

9.15 *Business.*

10.00 *Sectional Conferences* ... CHAIRMEN.

Elementary Schools ... Miss KATHERINE ABBY, B.A.

Middle Schools ... Rev. D. W. RICHARDSON, M.A., B.D.

Science Teachers ... E. V. JONES, M.A., PH.D.

College Presidents and Deans ... Rev. J. W. CLINE, B.A., D.D.